

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Wonderful Jesus

by Evangelist John R. Rice

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6,7.

Yes, wonderful, wonderful Jesus! He is the marvel of all marvels. The dear Lord Jesus has in Himself all the glory of God, the power of God, the love of God, the righteousness of God! He is wonderful beyond all the wonders in nature, for He planned them all, created them all. The vastness of interstellar space, the power and wealth of all the suns, planets, and stars of the universe took only a moment of His time to create. When He stored the billions upon billions of atoms with immeasur-

able power, it was less to Him than the flicking of a finger, the flutter of an eyelid. Wonderful Jesus!

Jesus is wonderful in righteousness, because He is the very righteousness of God. He is wonderful in beauty, the fairest of ten thousand, because He painted every sunset, every flower, created every jeweled dewdrop. He is the One who first conceived the grace of a fawn, or the majesty of moun-

tains, or the awe-inspiring vastness and tumult of the seas.

Yes, Jesus is wonderful, but most wonderful as our Saviour. He made all life, and yet He chose to be born the seed of a woman, chose to be carried in a woman's body, borne in a woman's sorrow, nursed at a woman's breast! He Himself planted a mother's love instinctively in the heart of women, and yet He had a human mother! He who is God of very God, one with the Father, became a man. He who made all the wealth of the world became poor, lived as a peasant, had not a home, was born in a borrowed stable and buried in a borrowed grave, and left no estate but a seamless robe. Yet this wonderful Saviour is on the right hand of the Father, assumes the management of the universe, hears every prayer, sees every need, loves every sinner, offers mercy to every heart! Wonderful Jesus!

The wonder of Jesus was so  
(Continued on page 6)



## START THE NEW YEAR RIGHT!

Help Send the Sword to 10,000 More Families By January!

By the Editor

You may still send THE SWORD OF THE LORD as a Christmas present. But it will be necessary for you to send a card to them announcing the gift. Simply say, "I am sending THE SWORD OF THE LORD to you in 1955 as a Christmas present with my best wishes and Christian love," or something of the kind. Then we will get the subscription started as soon as possible. We cannot send cards an-

nouncing your gift after Dec. 15, because they might not arrive by Christmas. But you may send the cards at once, then send us the subscription. What could you send that would be as nice a Christmas present as THE SWORD OF THE LORD? Your greeting card, on which you tell them it comes every week in the year as a gift of love  
(Continued on page 6)



One of the most impressive of the Tabernacle services during Mr. Moody's work in Chicago was that which included his discourse on "The Prodigal Son." The Rev. W. H. Brown, the Wisconsin Evangelist, in his opening prayer turned the beautiful parable into a touching and appropriate petition to the throne of grace. Mr. Sankey sang the favorite solos, "Calling Now," and "The Ninety and Nine," after which Mr. Moody said:

We have for our text tonight the man Mr. Sankey has been singing about. The trouble with him was the same as with nine-tenths of the men in this city who are away from God tonight. He started out wrong. If anyone had told the young man that he needed the grace of God to keep him when he was starting out to make his fortune, he might have laughed at it, but we see how poorly he got along without it.

I don't know why he wanted to go away from home. Perhaps he thought his father was too strict, because he wouldn't let him stay out late at night; perhaps he couldn't get along well with his elder brother; maybe his mother had died and left him to the care of some one who didn't love him. Perhaps she had died praying for her wayward son, and he wanted to get away from the place, so as to be able to forget her prayers that troubled him every time he thought of them.

So he goes to his father and says, "Father, I think I could get along better if you would divide your estate and give me my share now, and let me go and begin life for myself." I suppose the old gentleman was rich, and perhaps, weak-minded; at any rate he made a very great mistake. There is

nothing worse for a young man than to give him plenty of money and send him out into the world alone. People talk a great deal about self-made men, and about poor men's sons who have to struggle for their places in the world; but I tell you, I have a great deal more respect for the rich man's son who turns out well than for the poor boy who has to work his  
(Continued on page 11)



D. L. Moody, famed evangelist who founded Moody Church

One of the Prize Winners in \$1,600 "Sermons on Vital Public Issues" Contest

## The Foundation of Our FAITH

by Dr. V. R. Edman

Wheaton College, Wheaton, Illinois

The administration and trustees of Wheaton College have held it to be most important that the college have a clear and uncompromising statement of its position as to Christian teaching. The first article of the doctrinal "platform" of the college declares: "We believe in the Scriptures of the Old and New Testaments as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life."

If the Bible is the revelation of

Almighty God to us, and I believe that it is, then we have a trustworthy source of the knowledge of God. Any deviation from belief in the plenary, verbal inspiration of the Scriptures is, sooner or later, destructive of Christian faith.

### Verbal Inspiration Is Defined

Let us begin with a definition of terms so that we understand each other and the problem that we are facing. By "plenary" I mean that the whole Bible was inspired, so

that it is in all of its parts infallible as to truth and final as to divine authority. By "verbal" is meant that in the original writing of the Scriptures the human authors were guided in the choice of the words used so that the language can be interpreted with sufficient exactness to reveal the perfect mind and purpose of God. To be sure, the human authorship was not set aside so that inspiration became mere dictation; rather  
(Continued on page 9)



## For Young People

# MIRACLES of SCIENCE

by the late  
Arthur I. Brown M.D.

### Nature's Streamlined Flyers



Before we deal with individual species of birds, it will be of interest to make some further general observations about them. As we have noticed, birds are distinguished from all other living creatures by the feathery robe which covers their bodies, and which serves the double purpose of clothing and progression.

The skeleton of a bird repays inspection. The distinctive feature in the skull of either bird or mammal lies in the jawbones, which in the former are quite toothless, and at their extremities are developed into horny mandibles that form the beak or bill.

The beak varies much in shape in various tribes of birds. In birds of prey it is strong, sharp, and hooked for seizing and tearing living creatures. In the fishers it is long and pointed, for piercing the prey in the water, and bringing it to the surface. The boring birds are furnished with a long straight, and pointed beak, with which to dig into bark in search of grubs and insects. The nut-cracking birds have a bill, short, strong, and hooped into a sharp point. The birds which grope in the mud for food are provided with broad, flat, shovel-like bills that are soft and pliable; and the seed-eating birds have a short, conical, and hard beak, especially adapted for cracking the husks of seeds.

The neck of a bird never possesses less than nine vertebrae, but in many species the neck is longer than the body, and the vertebrae are considerably more in number—the swan, for example, boasting of no less than twenty-three.

These neck vertebrae are extremely pliable, while those of the back are fused into what is practically one bone; but the seven or eight vertebrae of the tail are moveable, terminating in one bone, which is longer than any of the others.

The ribs are fixed to the spine, and are further braced by transverse processes to form a firm and unyielding framework. The flying muscles surpass in volume all the other muscles of the body put together; and the birds that are capable of great flight possess a ridge or keel on the breastbone to afford support to the enormous muscles that work the wing. Birds like the eagle, those with sufficient endurance to cross the sea, and even the tiny hummingbird that spends nearly all its time on the wing, have well-developed keelbones; but the breast-

bone of the ostrich, which does not fly at all, is almost perfectly flat.

The wings of birds are very similar in construction to the arms of a man, except that there are practically no wristbones. The upper armbone or humerus, and the two lower armbones, radius and ulna, are there; the little projecting thumb is there also, or traces of it, the metacarpal bones of the third and fourth fingers, and even a much-reduced middle finger.

The legbones resemble those of the mammalian quadrupeds, differing, however, in their extremities. Most birds have four toes on each foot, although there are conspicuous exceptions. The leg exhibits a simple but very effective mechanism. A great tendon, connecting with all the toes or claws, passes over the joints in such a manner that, when the leg is bent, the tendon is shortened. By this means, the weight of the perching bird, pressing on the tendon, holds it firmly on the branch, and so during roosting, the sounder the sleep of the bird, the more securely it is held on its perch. What an admirable arrangement!

Birds may be classified according to their feet. The foot of the perchingbirds, such as the sparrow, thrush, and robin, has three long, slender, jointed toes in front, and a short one behind. The seizers or birds of prey possess similar but stronger feet, armed with sharp, hooked talons. The foot of the climbingbird, such as the parrot and woodpecker, is furnished with two toes in front and two behind. The scratchingbirds, like the common fowl and turkey, have short, thick toes, fitted with stout, blunt claws. The wading-birds, as the crane and heron, are long and slender-legged for walking in the water. Most of the swimming birds, such as ducks and swans, have webbed feet; and the ostrich has only two, short, thick toes, pointing forwards, and providing a sufficiently strong support. Other runningbirds have three stout toes.

Everything in the construction of the bird is subordinated to procuring strength with lightness.

The body is boat-shaped, or streamlined, decreasing in circumference from the middle toward the head in one direction, and toward the tail in the other, the very best form for cleaving the air easily and with a minimum of resistance.

The bones are lighter than those in mammals, and some of them are hollow throughout. In addition to lungs there are at least nine air chambers, all connected with the hollow bones, into which the bird can force the hot, rarefied air from its lungs.

Feathers form the airiest of dresses, and are all directed from the head toward the tail, thus offering little resistance to air. We have already discussed briefly the formation of a feather, but it is important enough to repeat. A feather consists of three parts. The quill is imbedded in the skin; it is cylindrical, hollow, nearly transparent, and very light and strong. The shaft, or continuation of the quill to the tip of the feather, is sheathed with tough, glossy, horny material, which protects an elastic substance called the pith. From both sides of the shaft spring the barbs, arranged with their flat sides toward each other, and forming a point toward the tip. To the sides of the barbs are attached numerous slender, tapering processes, termed barbules, which are really little hooks or locks holding the barbs together.

Roughly, the feathers are of three kinds. There are the clothing feathers, beautifully arranged to overlap each other, to form a closely fitting garb; the long quill feathers in the wings and tail, used for flight; and next to the skin, soft, fluffy feathers called "down," providing a warm underjacket to protect its wearer against the cold. This downy covering retains the heat of the body of the bird, just as the blanket of blubber defends the whale from the cold icy water.

The wing expanse of every flyingbird is very great in comparison with the body, and the wing muscles are powerfully developed to drive the creature through space. There is a remarkable device in the wing structure. On the stroke, the flat side of the feathers strikes the air, but there is an immediate change in position so that the sharp edge meets the air as the wing returns for the next stroke. This is the same principle adopted by the oarsman as he "feathers" the oars.

Birds "molt" their feathers twice and sometimes oftener in a year; usually immediately following the breeding season. Thus they obtain a new set of plumes to replace those which have deteriorated by wear and tear. A broken or damaged feather may be replaced at any season.

The showiest feathers are usually worn by the male birds and they take great pride in showing off their beauty during the courting season. The members of the human race have no such adornment and are compelled to use other powers to present their claims to the opposite sex.

The sight of birds shows remarkable telescopic adaptability for near or distant objects. The swal-

## A Birthday Gift For Jesus

Would a gift to help deaf children learn of Christ be a gift that would honor the Lord? Would it be a worthy Christmas gift for the Saviour?

By Evangelist Bill Rice, Associate Editor

Every Christmas morning we sing "Happy Birthday" around our breakfast table. We sing it to Jesus for it is the day we celebrate as His birthday. We do not make much of a mythical Santa Claus at our house for none of us believe in him. But we do make much of the Lord Jesus Christ for we do love and believe in Him.

And every Christmas we give Him a gift on His birthday.

Do you?

As most of you know, the primary purpose of the conference ground on the Bill Rice Ranch is to win deaf boys and girls to Christ. We had more than twice as many deaf youngsters on the ranch this summer as we had last summer for the first such camp. And every one of them who came unsaved went home saved. Some were children, others in their teens and early twenties.

It was wonderful! but we have been paying bills ever since!

People have given generously to us in revivals this year and except for bare living necessities almost every cent has gone into this missionary work. We have not finished the bedrooms of our house—they are still without walls and ceilings except for the girls' room. We have not even taken money to install the bathtub so kindly given for our bathroom.

We have not saved up money for Christmas. We mean business about this work for the deaf and are glad to give what we have.

But now we come to the close of the year. We are in the closing days of our last revival. We are in a small church of less than a hundred members where the budget has not even been met and that can help us but little if an offering can be taken for us.

We are not unhappy about that.

low, darting swiftly through the air, is able to see the tiniest of insects as it swoops down through the sky. A bird of prey, even at high altitude, can perceive a small object far below and in its lightning descent calculates the distance so precisely as to snatch its prey without any crash landing. The focus of the eye changes rapidly and accurately during the swift descent.

Birds, of course, produce their young from eggs which have to be kept constantly warm. It is an amazing sight to watch the gradual development of a living creature from the apparently lifeless substances within the hard calcareous shell of the egg. The "white" and the "yolk" require no description, but it is in the latter from which will come the finished bird. In the common fowl the time needed is three weeks; in other species of birds the time of hatching varies from ten days to as many weeks.

As we watch this yolk after a few hours of warmth, we notice a whitish streak, barely one-tenth of an inch long. This enlarges into two small ridges connected by a delicate thread, the first indication of the spinal cord. This is quickly followed by very tiny, square, white plates which are the beginnings of the backbone. On the second day a little heart is forming, and on the third, blood vessels appear. The various organs are gradually built up, the feathers appearing on the twelfth day. On the nineteenth and twentieth day the chick pierces a tiny air sac at the blunt end of the egg. Because it can get this small amount of air, it is able to chirp before it chips its way out of the shell. For breaking open its shell, a hard flinty cover for its bill is provided, and is discarded shortly after birth. Is this chance or design? Is it useless to ask the question, do you not think?

I will not go into the details of anatomical construction of the bird's larynx, of peculiar formation, but simply tell you that the form and movements of the apparatus permit remarkable modifications of tone. The provision of air cells, in addition to the lungs,

We honestly are not concerned about Christmas gifts for ourselves. But we are concerned about the money we still owe on Cumberlandwood expenses. We already owe \$1,537.00 that is due or past due.

We have nothing saved up to meet this need. After every revival we have promptly put the money into the work.

But what we have had to give has not been enough. Do you be-

Evangelist Bill Rice is building a Christian Conference Ground on the ranch near Murfreesboro, Tennessee, with a big conference free for deaf children each year. The editor, with Dr. Lee Roberson, Dr. Bob Jones, Jr., and others, is on the board. The work is worthy of support.

lieve it would please the Lord for you to help? We have earnestly prayed that we may begin the new year with a clean slate, with every debt paid. Will you send a gift to help? A gift dedicated to God? A birthday gift for Jesus? We promise you the money will be used for this gospel work. It will not be wasted nor mis-spent. It will really go for the Lord's work.

I am sure God has been good to you and I believe you will want to give a gift to Him. Send your offerings for Cumberlandwood to

Evangelist Bill Rice  
Bill Rice Ranch  
Murfreesboro, Tennessee

A receipt will promptly be sent to you which may be used for income tax purposes. God will bless you and we will thank you with all our hearts.

**Please send a label when you change your Address!**

contributes to the astonishing volume of sound some birds can produce.

We are all interested in the lovely song of birds. A caged canary, confined in a narrow space and cut off from all its kind, puts us to shame with its happy melodious song. No matter how depressing the circumstances, it seems never to be discouraged. They are thankful for whatever blessings they enjoy. They love their children and will defend them to the death. I will never forget watching spellbound, for one quick instant, a mother canary stand bravely in the cage before an attacking cat, the baby bird shivering behind her, while the cat snatched the faithful mother with its paw and killed it before I could intervene.

Our Lord said, "Greater love hath no man than this, that a man lay down his life for his friends." A mother bird will protect her young and sacrifice herself willingly in doing it. Do we think less of her for this display of affection? Of course not.

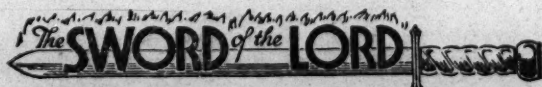
Well, Jesus Christ once said to His disciples, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."

Here was the supreme sacrifice of the ages—God voluntarily giving up His life. And we are sometimes told that His enemies gang-ed up on Him and He was unable to save Himself. In the light of many Scriptures, this notion is seen to be impossible. He came to earth to die as a Substitute for man. He died "in our room and stead," we are told. We ask why, and the answer comes ringing down through the ages:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17.

People are often irked by hearing that word "salvation." Call it what you will—eternal life, Heaven, infinite, never-ending happiness. It comes because He took our place and removed the guilt and power of sin. Have you linked up with Him?

(From the book, MIRACLES OF SCIENCE, now out of print. We are sorry we cannot fill orders for it.)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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EVANGELIST BILL RICE, Associate Editor  
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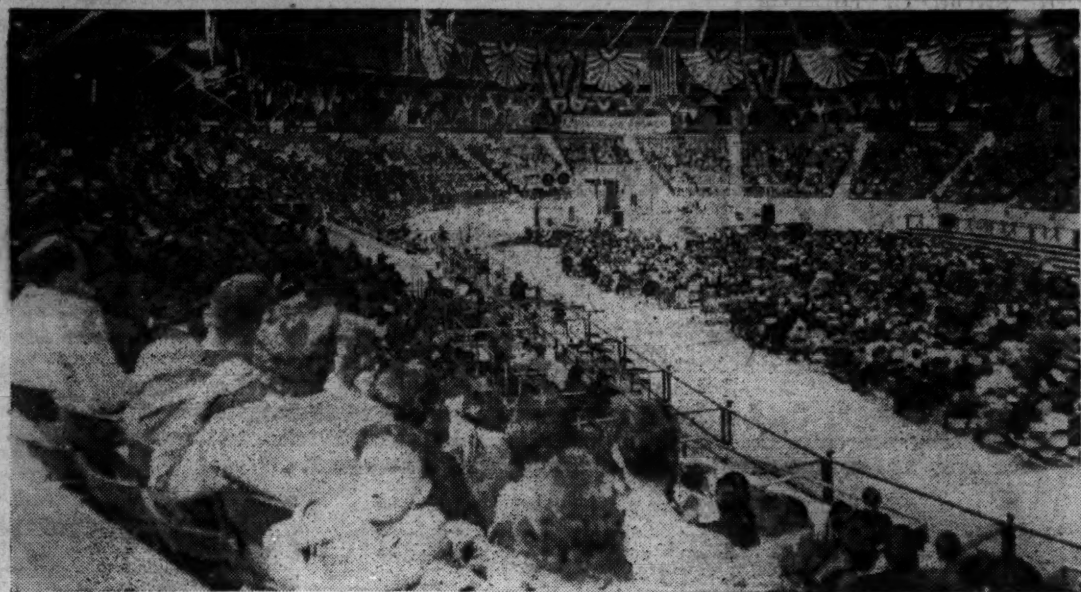
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The boring birds are furnished with a long, straight, and pointed beak...





An estimated crowd of 9,000 in fairgrounds pavilion, Tulsa, Oklahoma, during the Jack Shuler revival.

## Revival Comes to Tulsa Oklahoma; Jack Shuler Evangelist

By Dr. R. D. McCullough, Crusade Chairman  
Rev. J. R. Whitby, Co-ordinator

For more than thirty years Tulsa, Oklahoma, has waited for an evangelistic team to come and lead its evangelical Christians in an inter-church revival. That is to say, since Billy Sunday and Homer Rodeheaver visited the city three decades ago, nothing of the kind has been attempted. Denominational walls in this southwestern city have been virtually insurmountable, but a few months ago more than a hundred pastors of twenty-four denominations leagued themselves together to extend an invitation to the Jack Shuler team, and to engage them for a four weeks crusade for souls beginning October 17th.

The picture herewith presented speaks for itself. It shows an estimated 9,000 people crowded into the fairgrounds pavilion to hear Don DeVos' 500-voice choir, Sammy Allred singing, Bob Anderson play-

ing the organ and Jack Shuler preaching a gospel message. More than a thousand persons answered the invitation to come to Christ during the four weeks, and nearly two hundred young men and women committed their lives to full-time Christian service.

The Jack Shuler team will open its next revival at Orlando, Florida, where they have the support of all the evangelical churches and a splendid group of Christian laymen. They will go from there to Hutchinson, Kansas. All their campaigns are large-scale interdenominational meetings which band together pastors and laymen from an aggregate of evangelistic churches. Prayer is requested for the team as they plan to go across the seas to Belfast, Ireland, in June. Their campaign at Belfast will be held in Kings' Hall, seat-

ing 20,000, and will be sponsored by most of the Protestant churches of the city.

We wish to represent all the co-operating pastors in saying that the Jack Shuler team is the best that has visited this city since Billy Sunday's revival, and we wish to give Dr. Shuler and his outstanding staff a hearty recommendation as they go from us to other fields of labor where the harvest of souls is waiting to be reaped.

## Dr. Bob Jones SAYS:



I never really try to sell a program. I set up a program and let the people who have an affinity for it gravitate to it. Bob Jones University of which I am the founder and my son the president is an old time, orthodox, evangelistic, Christian educational institution. It has high academic standards. It believes the Bible from cover to cover. It believes in old time decency. It believes that the main business for Christians is to be true to Jesus Christ and win the lost to Him. We are asking Christian friends who believe we are right in our emphasis to co-operate with us by investing some of the Lord's money in the work of the University. One-third of the money given to the school is set aside for the purpose of getting the Gospel to the most people possible to the ends of the earth. One-third is put in our Student Loan Endowment Fund to help young people who are not able to pay all their expenses to attend this Christian institution. One-third is being set aside into a special building reserve so we can put up more buildings and house more students. Now, honestly, I do not believe you Christians could possibly put any money in God's work where it can do more if as much good as money invested in these causes outlined. We would like to hear from you. We hope the Lord will move on your heart to send your contribution of some amount.

Don't forget to pray for us. We are having our best year. May God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)

## Those Orr Booklets

By The Editor

We hope that you have noticed the advertisement in this issue of some very attractive and important booklets by Dr. William W. Orr. There are twenty-five booklets in two series; the young people's series and the Christian life series. These pamphlets sell for 25c each. They are on serious problems, are simply written, most attractively printed, and they are thoroughly sound and scriptural. Our readers know how much we believe in the spread of Christian literature wholesale. Over a quarter of a million copies of these booklets have been distributed, and we hope they will be ordered by many more. Either send \$5 for the whole set of twenty-five booklets, if you can, or pick out four choice ones for \$1 to get a start in them. Note the address, Dr. William W. Orr, Post Office Station "C," Pasadena, California.

### Desirable Traffic Jam

A citizen's group which complained about a Sunday traffic jam in Portage, Pennsylvania, was rebuffed by the Borough Council. Inasmuch as the jam centers in an area that has three churches, the Council said the pileup of cars was fine—and it wouldn't mind if the congestion got worse.

## Watch Your LABEL!

If it says 12-54 by your name, your subscription is expiring.

Renew Now!

## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS  
By the Editor

Sword of the Lord **EVANGELIST EDDIE WAGNER** conducted a revival campaign with the West Lenox Baptist Church of Kingsley, Pennsylvania, in October. The Rev. Ted Maitland is pastor. There were 13 first-time decisions for Christ during the meeting, and approximately 50 rededications. The meeting was held under the most adverse circumstances. Hurricane "Hazel" hit the church in the midst of the services. Only 19 people attended the meeting the night the hurricane hit. The lights went out and the chimney of the church went over. Fortunately the large brick chimney fell away from the church, rather than on it. On Saturday and Sunday, the services were conducted without heat or lights!

Sword of the Lord **EVANGELIST EDDIE WAGNER** just conducted a revival campaign with the First Baptist Church of Belle Vernon, Pennsylvania. Rev. James Puz is pastor of this work. During the meetings there were 16 conversions, 35 rededications and approximately 60 families to begin family altars.

During the campaign Evangelist Wagner was greatly encouraged to have groups come from many, many neighboring towns and churches, some of them people who had been saved in his previous meetings. Groups came from Mount Pleasant, Greensburg, Monogahela, Irwin, Monessen, and even from as far away as Bridgeport, West Virginia.

**EVANGELIST JIMMIE THRELFALL** conducted a revival campaign in the Evangel Baptist

Church of Wyandotte, Michigan, in October. It was his second revival meeting with this good church of which the Rev. K. G. Farnsworth is the pastor. During the last campaign, there were 10 first-time decisions for Christ and 22 rededications. Some of the latter were real victories for Christ.

Sword of the Lord **EVANGELIST BOB SUMNER** has just conducted a revival campaign with the Peoples Tabernacle of Elkhart, Indiana. The Rev. Harlow Guiley is pastor of this good work. During the meeting there were 13 conversions, 4 rededications, and 15 family altars established.

**EVANGELIST HUGH F. PYLE**, also assistant to Editor John R. Rice, led revival services for ten days, November 12-21, in the Grace Bible Church, Tyrone, Pennsylvania. Twenty-one were saved, nineteen making public profession—and two others in the homes. There were other additions to the church and several rededications of life. Some remarkable conversions united several complete families in the Lord. Rev. Samuel Wood is pastor of this church.

**EVANGELIST HOWARD B. SMITH** of 11620 Ranchito Street, El Monte, California, writes that he has just concluded a revival at the First Baptist Church, Lawndale, California, where Rev. Oral Spence is pastor. The meeting was held from October 31-November 14. The Sunday School reported its largest attendance in the history of the church. There were 31

additions to the church, 22 by baptism and faith in Christ, and 9 by letter.

**EVANGELIST WALTER E. HANDFORD** of Sword of the Lord Foundation, Wheaton, Illinois, was with the First Church of God, Cairo, Iowa, October 31-November 14. Rev. A. L. Shuey, pastor, states that it was one of the best meetings for the church that they have had for many years. The evangelist spoke plain and forcefully so that the people were pricked in heart and realized their need for a closer walk with God and a fuller consecration to Him. "We are glad for one man 75 years old who accepted Christ in his home," writes the pastor.

## GREAT MEN SAY

What Drs. R. G. Lee, Hyman Appelman, H. A. Ironside, and Others Say About the Book, "Prayer—Asking and Receiving"

In January it is planned to begin publication of twenty-one large chapters on prayer which compose the book, *Prayer—Asking and Receiving*, by the editor. This book of 328 pages, copyright 1942, has had the following ten printings:

10,000 copies October, 1942  
10,000 copies December, 1943  
20,000 copies April, 1944  
20,000 copies March, 1945  
20,000 copies February, 1946  
10,000 copies April, 1947  
10,000 copies April, 1948  
20,000 copies June, 1950  
20,000 copies August, 1952  
20,000 copies April, 1954

AN AMAZING TOTAL OF 160,000 COPIES HAVE BEEN PRINTED!

This does not count two printings in the Danish language in Denmark, and does not count publication in Spanish in Mexico.

This book has been for two years in the Sears Roebuck catalogue and is, we suppose, the best seller on prayer in the English language. We are deeply grateful to God that He has blessed the book to many hearts.

Now these chapters are to be printed in THE SWORD OF THE LORD in answer to the request of many. We hope you will send THE SWORD

OF THE LORD to friends who need the strengthening and the growth in grace which these articles are expected to bring, and as they have already blessed many thousands before.

### What Reviewers Say

Here are reviews and commendations which will encourage you to look forward to the articles on prayer and to see that many of your friends, new converts, needy Christians get THE SWORD OF THE LORD articles.

Robert G. Lee, D.D., Litt.D., LL.D., Pastor Bellevue Baptist Church, Memphis, Tennessee: "I have read many books on prayer. And Dr. Rice's book on prayer is among the best. Abundant with Bible quotations and references, it lays warm and sympathetic hands on practical life. Remarkably interesting, it carries the spirit of the author's earnestness. It gives unshakeable assurance that God hears and answers prayer. It strengthens one's faith in the power of prayer. It makes one want to pray oftener and with more persistence. It brings joy in setting forth specific answers to prayer. It gently rebukes men for failure to pray. For me there is not a dull line in the book. Not once does he strike any jarring notes. Not once does he sound a trumpet of uncertain tone. This book, written as a friend talks face to face with friend, is one I shall read again—a book I hope will find a place in every church library, every home library, every preacher's library, and among every teacher's stock of books."

Hyman J. Appelman, nationally-known evangelist, wrote: "Last night I finished your marvelous book on Prayer. I say advisedly it is the very greatest thing of its kind I have ever read. It humbled me, convicted me, inspired me, please God, impelled, and shall be used of God, to consecrate me to the ministry of intercession. Thank God for the Holy Spirit's using you to write every line of it. I expect to read it and reread it again and again."

Moody Monthly, Chicago, says: "Do you want your faith revived, your courage strengthened, your vision clarified, your heart enlarged and kindled, and your prayer life lifted to a high spiritual plane? Then read this book."

Christian Herald, "Bible-based, this book proceeds on the conviction that there is a God waiting to answer sincere prayer. It covers thoroughly the teaching of the Bible on prayer; it bristles with good stories and illustrations; it reads easily but it has deep, rolling undertones which linger in your heart."

H. A. Ironside, D.D., Litt.D., Late Pastor Moody Memorial Church, Chicago: "The book, on the whole, is one of the most interesting, refreshing, and conclusive works on Prayer we have ever consulted. The many personal testimonies of answered prayer add greatly to its value."

The Peoples Magazine, Toronto, says: "Dr. John R. Rice, well-known evangelist, has written the most exhaustive book on prayer we have ever seen."

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You may send Christmas subscriptions, but in that case you should write your own greeting card saying, "As my Christmas gift I am sending you THE SWORD OF THE LORD for one year, with best wishes and Christian love," or similar greeting.

Rush your subscriptions. Help us get ten thousand more by January 1. Address your letter to THE SWORD OF THE LORD, Wheaton, Illinois.





Seoul evangelistic meeting, with Dr. Bob Pierce, October, 1954. The picture does not do justice to the crowd that extends far, far back—farther than you can see here.

## Bob Pierce in Korea

Dr. Bob Pierce, president of World Vision, Inc., enthusiastically commented upon his return from battered Korea: "It was like picking the fruit... the people were hungry... the harvest was everywhere!" Accompanying Dr. Pierce in this nationwide evangelistic effort on the invitation of Korean Christian leaders were Rev. Richard C. Halverson, Rev. David Morken and concert singer, Bill Jackson.

Previous to these intensive campaigns during September and October in Seoul, Taegu and Taejon, 2,212 Christian pastors gathered together for six days of prayer and planning, representing 2,000 congregations and every Protestant group in Korea.

Great crowds, as seen by the accompanying picture, estimated by Dr. Pierce to be over 50,000 attended outdoor meetings at Seoul in just above freezing weather. In Taejon, 2,000 gathered in a tent and another 2,000 sat on straw mats outside, rain or shine, in 40 degree weather.

Children's meetings highlighted the campaigns. At Seoul Dr. Pierce spoke to 6,000 children at a Bible Club rally and to the Ewa Girl's School, where 100 accepted Christ. He preached to 8,500 in the school yard at Taegu. In Chosen University he spoke to 3,500 students and 680 signed decision cards. One night in Taejon, 250 came forward at the invitation. Altogether, 3,100 converts signed decision cards, and all were dealt with personally.

Doug Cozart was in charge of the follow-up work.

"Seeing the large harvest of souls was the greatest thrill of my six trips to Korea," said Dr. Pierce. "God is the only hope for these oppressed people in their valiant fight against communism."



By Grace Rice MacMullen

A Christmas without music is as unthinkable as summer without sunshine!

What would Christmas be like without Christmas carols, lullabies, "The Messiah," joyful singing of hymns? I hope we never have to find out!

I think you would like to know the stories of some of our favorite Christmas songs. So many of them seem to show the hand of God in giving them that you'll be thrilled anew to sing them this year. I think, knowing how they came to be written.

Isn't it remarkable, for example, that both Luther and Wesley, great for their preaching and leadership, contributed to our rich store of Christmas music?

Martin Luther had a beautiful voice and an intense love for music. He called it a "gift and a grace of God; it could drive out the Devil and make men forget all wrath." One of his great contributions was to encourage congregational singing. Previously only the choirs and priests sang, and that in Latin! He wrote, "I wish to compose sacred hymns, so that the Word of God may dwell among the people also by means of songs." The first Protestant hymnal contained only eight hymns, four of them by Luther, and within twenty years after the first hymnal, at least 117 collections of hymns by Luther and his associates had been printed! Luther loved children, too, and it is believed that he wrote the "Christmas Cradle Song" for his small son Hans, for a Christmas Eve Festival.

Wesley's contribution, "Hark! the Herald Angels Sing," with music by the great composer Mendelssohn, is one of our finest Christmas hymns, and I understand it

(Continued on page 10)

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Here are five brand new books by three widely-known, greatly-used men of God.

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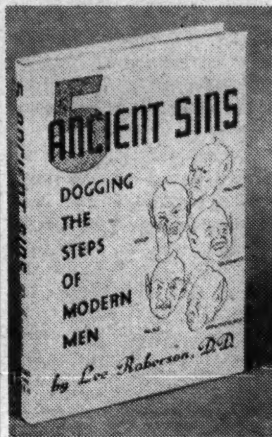
Lee Roberson

Oswald J. Smith

John R. Rice

### Five Ancient Sins

Which Dog the Steps of Modern Man



Here are the sermons Dr. Roberson preached to his own people on: "The Sin That Blinds—Jealousy"; "The Sin That Blasts—Gossip"; "The Sin That Bleeds—Selfishness"; "The Sin That Burns—Malice"; "The Sin That Burdens—Unfaithfulness."

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### When the King Comes Back

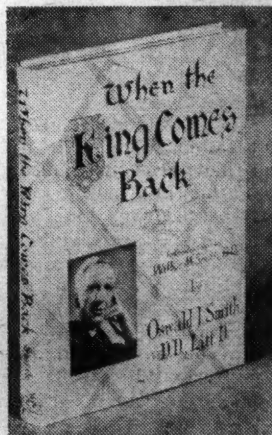
By Dr. Oswald J. Smith, famous missionary leader, pastor of Peoples Church, Toronto

Introduction by Dr. Wilbur M. Smith of Fuller Theological Seminary.

Dr. Oswald Smith's books have had an enormous sale. As a devoted Bible believer, a simple preacher of the mighty Gospel, as a missionary leader unexcelled, and as pastor of the famous Peoples Church, Toronto, Dr. Oswald J. Smith has blessed thousands with his books. Every reader of his books will want this copy. Thousands of new readers will make his acquaintance. Here is a simple exposition of the Bible passages on the return and reign of Christ on earth.

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### 2 New Volumes by Dr. John R. Rice

Dr. John R. Rice as an evangelist has been a pioneer in calling America back to mass revivals, with city-wide campaigns in Chicago, Buffalo, Cleveland, Seattle, Binghamton, Winston-Salem, etc. He is the editor of THE SWORD OF THE LORD. His some sixty-five books and pamphlets have had the enormous total circulation of over 14,000,000 copies, as far as we know exceeding anything in modern times, except the writings of Spurgeon and D. L. Moody. Every reader has learned to expect plain, solid, Bible preaching and teaching, tender illustrations, solemn warning, and appeal to the conscience.

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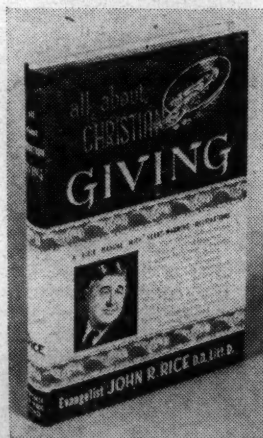
All Christians Do Sin  
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THE LORDSHIP OF CHRIST DISHONORED  
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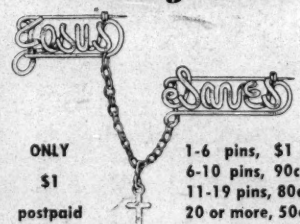
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## Is It Good Night, or Good-By?

A True Incident

A devoted Christian businessman was struck by an automobile and seriously injured. He was hurried to a hospital, where he was informed he had only about two hours to live. But he had implicit faith in the goodness of God and in future life. To him death was only a gateway leading to a better world. He called his family, and gave each member a parting message.

Addressing his wife, he said: "You have been the greatest woman in the world to me. Through sunshine and shadow we have walked together. You have been my inspiration in everything I have undertaken, especially in our service for God. Many times I have seen the glory of God shining in your face. I love you far more than on the day you became my bride. Good night, dear; I'll see you in the morning."

Turning to one of his daughters, he said, "Mary, you are our first-born. What a joy you have been to your father! How glad I am that you have followed in the footsteps of your mother. In face and spirit you have always reminded me of her. I see in you the sweet, beautiful young woman who left her home to be the builder and keeper of mine. What a Christian you are, Mary! Never forget how your father loved you. Good night, Mary, good night."

He then turned to his oldest son: "Will, your coming into our home has been an unmixed blessing. You were a manly boy; you have become an exemplary man. You love the God of your father. How proud I am of such a son! You will continue to grow in every Christian grace and blessing. Good night, Will, good night."

Charlie was next. But Charlie had fallen under evil influences and had grievously disappointed his father and mother. The dying man passed over him, and spoke to the youngest child instead.

"Gracie," he said, "your coming was like the breaking of a new day in our home. You have long been a song of gladness, a ray of light. You have filled our hearts with music. When you surrendered your life to Christ, your father's

cup of happiness was full to overflowing. Good night, little girl, good night."

Then the dying man called Charlie to his side, and there were blinding tears in his eyes as he said: "Good-by, Charlie. What a promising boy you were, Charlie. Your father and mother believed you would develop into a noble man. We gave you all the opportunities we gave to the other children. If there has been any difference, you yourself must admit that the difference was all in your favor. But you have disappointed us. You have followed the broad, downward road. You have not heeded the warning of God's Word. You have not listened to the call of the Saviour. But I have always loved you, and love you still, Charlie. God only knows how much I love you. Good-by, Charlie, good-by, good-by."

Charlie seized his father's hand and between sobs he cried out, "Father, why have you said good night to the others and good-by to me?"

"For the simple reason that I will meet the other members of the family in the morning," he answered. "But the same promises of God's Word which assure us of a reunion deny me the hope of seeing you over there. Good-by, Charlie, good-by."

Charlie fell on his knees by his father's bed, and cried out in agony of soul, praying God to forgive his sins and to give him hope of meeting his father again.

"Do you mean it, Charlie? Are you in earnest?" the father asked. "God knows I am," said the heartbroken young man.

"Then God will hear you and save you, Charlie. Now I can say good night to you, instead of good-by. Good night, Charlie, good night. I am grateful to God that it is not good-by. Good night, my boy." And he was gone.

Charlie is now a preacher of the gospel. He prepared to meet his loved ones in heaven—and his Saviour—while he still had time. Have you?

—The Pentecostal Evangel

Lincicome Writes on

## Emotion in Religion

The age in which we live aims to rob religion of its inflammatory touch; an age that looks on all signs of emotion and devotion with distaste. Everywhere people are crying down emotion and intensifying intellect. The trend of the time in which we live is for a Christianity without any Christ; and a Christian experience without any emotion—which is impossible. You may know about God without any emotion because knowing about God is merely intellectual, but you cannot know God without having emotion, for knowing God is experimental.

You cannot have faith and not have feeling. "Therefore being justified by faith we have peace with God." "Peace" is emotion. Faith brings the fruit of the Spirit and the first three are emotional: Love, Joy, and Peace. When we ignore and belittle emotion in religion, we are at war with human nature because man is essentially an emotional being.

Christianity addresses the entire man, and man is intellect, sensibilities and will; a real experience in the grace of God will affect all three.

Why all this high-brow objection to emotion in religion? There is no cool dignity at a football or baseball game. Our emotions are being overworked in every phase of our American life, except in religion. It is the loss of the emotional element that has made the modern pulpit stale, stiff, and mechanical. Yes, I know the danger of a rampant emotionalism, but I also know the danger of a cold, barren intellectualism.

The way to Heaven is narrow; it is bounded on one side by formalism and on the other side by fanaticism.

Many of God's children in their honest endeavor to steer clear of any fanaticism have run into form-

alism. The devil does not care on which side he gets you. You can find 10,000 formalists in our churches to every one fanatic. I wish we were as half afraid of formalism as we are of fanaticism. I know the danger of a rampant emotionalism and I am not making any plea for such but I am making a plea for a joy and a peace and love in our religion, and you cannot have love without having emotion.

The religion without emotion is too dry to kindle a fire, saying nothing of saving a sin-captured, devil-enslaved world. The people who do not want any emotion in their religion do not want religion at all, for there is no other kind. A religion without emotion is like a river without water, it is dry. It is said of Zachaeus that he received the Lord joyfully. What kind of a joy would it be that does not affect our emotions. Yes, there is joy in religion if you get enough of it. Some people don't get enough of it. They don't get enough to keep and yet have too much to throw away. Some don't get enough to keep them on speaking terms with their neighbors. Did you ever see two fussy neighbors meet in the aisle of a church? Well, when they do one of them becomes an astronomer and the other one becomes a geologist and yet they stand in the same aisle and sing, "Glory to God, we are on our journey home."

The world has nothing to hope for and the devil has nothing to fear from a religion bereft of emotion.

Pentecost was ushered in with a sound from Heaven. From Pentecost till now the great epochs of church history have been distinguished by waves of emotion, storms of feeling and tempests of tears. We are in need of more sounds from Heaven. The sounds

## Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

**YIELDED BODIES**, by Robert G. Lee, Zondervan Publishing House, Grand Rapids 6, Michigan. 180 pages, \$2.50.

I never saw a book like this. Using as a general text Romans 12:1, Dr. Lee proceeds to show how our bodies are to be presented as living sacrifices. Following a chapter on the body as a whole are eight chapters on eyes, ears, heart, mouth, tongue, hands, knees, feet, and concluding with a chapter on the resurrection body. Each chapter is literally filled with Scripture quotations, poetical references, well-chosen illustrations, and challenging appeals. The reader will close the book with fresh appreciation of the worth of the body and a high resolve to give it the place that our Lord craves for it.

DR. JOHN L. HILL

**FROM ETERNITY TO ETERNITY**, by Erich Sauer, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 207 pages, \$3.00.

Erich Sauer's new book is just as rich as his previous *Dawn of World Redemption and Triumph of the Crucified*. This is in effect a study of the Word of God from a dispensational viewpoint. There is nothing extreme or farfetched about it. It is reasonable, clear, and logical, even to the chart which goes with the volume. Erich Sauer discusses not only God's plan for man's redemption but the place of the earth itself and of Heaven in the plan of God. Few modern theological writers can equal Erich Sauer. In my opinion his only peer is C. S. Lewis. I do not know what *From Eternity to Eternity* would be like in its original language, but in G. H. Lang's English translation published by Eerdmans, we have a volume notable in its clarity, simplicity, and beauty of language as well as an inspiring and thrilling theological treatise.

DR. BOB JONES, JR.

**ECUMENISM and the BIBLE**, by David Hedegard, distributed by International Council of Christian Churches, Box 218, Collingswood, New Jersey. 251 pages, \$2.00.

Perhaps it is hardly fair to trust one who is so convinced an enemy of ecumenism to review a work on that subject, but as far as I am concerned, this book of Hedegard's is a terrific analysis and expose of one of the great satanic movements of the twentieth century. The author convicts the ecumenists with their own words, quoting sources, giving chapter and verse so to speak, of being unscriptural, unsound, and indeed anti-Christian. This is a book that the modernists cannot

are fast dying out. Did you notice that Pentecost was its own publicity? There was noise at Pentecost and it served a good purpose. When it was noised abroad the multitudes came together. That was God's method of getting a crowd, by filling the people with the Holy Spirit until they acted like drunken men.

"The people came together," but first they asked, "What meaneth this?" Then they asked, "What shall we do?" I think we are expecting sinners to cry out, "What must I do?" when they have not seen enough going on in our churches to ask, "What does this mean?"

When we make a plea for more sounds from Heaven we are not making a plea for the racket of an empty wagon. We are not making a plea for something that is worked up, but for the supernatural, for anything that comes from Heaven is supernatural.

The best advertising campaign any church can put on is more fire in the pulpit, more fire in the pew. God set the church of Jerusalem on fire and the whole city turned out to see it burn.

With all our theorizing, organizing, catechizing, baptizing, intellectualism, advertising, popularizing, socializing, systematizing, and sermonizing our greatest need is fire baptizing.

—Westleyan Methodist



EVANGELIST

Wesley Rosell

presents

THIS WEEK'S  
ILLUSTRATIONS  
and QUOTES

### BETTER THAN CRITICISM

Wesley and a preacher of his were once invited to lunch with a gentleman after service. The itinerant was a man of very plain manners. While talking with their host's daughter, who was remarkable for her beauty and who had been profoundly impressed by Wesley's preaching, this good man noticed that she wore a number of rings. During a pause in the meal he took hold of the young lady's hand, and, raising it, called Wesley's attention to the sparkling gems. "What do you think of this, sir," said he, "for a Methodist hand?" The girl turned crimson. The question was extremely awkward for Wesley, whose aversion to all display of jewelry was so well known. With a quiet, benevolent smile, he looked up and simply said, "The hand is very beautiful." The young lady appeared at evening worship without her jewels, and became a firm and decided Christian.

—The Pilgrim Holiness Advocate

RICHES ARE THE LEAST WORTHY GIFTS WHICH GOD CAN GIVE A MAN. WHAT ARE THEY TO GOD'S WORD, TO BODILY GIFTS, SUCH AS BEAUTY AND HEALTH, OR TO THE GIFTS OF THE MIND, SUCH AS UNDERSTANDING, SKILL, WISDOM! YET MEN TOIL FOR THEM DAY AND NIGHT, AND TAKE NO REST. THEREFORE GOD COMMONLY GIVES RICHES TO FOOLISH PEOPLE, TO WHOM HE GIVES NOTHING ELSE.

—MARTIN LUTHER

### STARTING TOGETHER

Billy Bray, the great Cornish evangelist, married a woman who had been a Christian but who had wandered far from God. Bray himself was a drunken reprobate.

Occasionally his wife used to talk about the days when she had served the Lord. "O Billy, no tongue can tell what they who serve the Lord enjoy!"

"Well, why don't 'e begin again, then? Then I might begin too. Get converted, and show me the way; you bean't such a sinner as I be."

Under the conviction of sin, Bray prayed for forgiveness, and led his wife, within one week, back into the Christian life.

—KEN ANDERSON in Sunday

(From the book of 95 pages, DRIFTWOOD. Price, paper binding, \$1. Sword of the Lord Publishers, Wheaton, Illinois.)

laugh away. It is a book they cannot answer. I wish I could put it in the hands of every born-again man and woman who believes that ecumenism is possible without compromise and that perhaps it might be of God.

DR. BOB JONES, JR.

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## Wonderful Jesus!

(Continued from page 1)

great that God could not keep it secret. So He promised to the first woman, when the first tears in all the history of the world were shed, over the first sin, that the woman's Seed should bruise the serpent's heel (Gen. 3:15). The news that God had provided a Saviour whom He would send into the world was too good to keep from poor, desolate, sinning men. So God promised Abraham THE SEED. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). All the sinning nations of the earth shall be blessed in that this wonderful Seed of Abraham should inherit the land of Palestine and reign therein (Gen. 12:3; 17:6-8). And this wonderful Jesus is as clearly pictured in the passover lamb in Egypt described in Exodus 12, and in the snake on the pole to which penitent sinners might look and be healed, in Numbers 21:5-9, as in the New Testament, written after Jesus came.

So Isaiah, approximately 740 years before Christ was born,

was inspired of God to speak of this wonderful, wonderful Saviour. In Isaiah 7:14, he tells us that Christ should be born of a virgin, that He should be called Immanuel, God with us. Here in Isaiah 9:6, 7, we are told of this wonderful child born, this son given, upon whom God will put the government of the world and of mankind, this Wonderful, Counsellor, this mighty God, this everlasting Father, this Prince of Peace. In Isaiah 42:1-7, the prophet, by divine inspiration, sees Jesus as the mighty servant in whom God delights, with God's Holy Spirit upon Him. In Isaiah 50:6, Jesus is pictured. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isaiah 52:14 tells of the marred face of the crucified Saviour, beaten and bloodied by the Jewish leaders, by the soldiers and the harrasing mob. Isaiah 53 tells us the wonderful story of how Christ purchased our redemption, bore our sorrows, and was wounded for

our transgressions, and how God laid on Him the iniquity of us all. Oh, the wonder of Jesus was so great that God could not keep it hid.

The predictive prophecy in the Old Testament in hundreds of verses foretold the coming of the Saviour, foretold that He would be born in Bethlehem (Mic. 5:2), His cry on the cross (Ps. 22:1), and a multitude of details of His birth, life, death, and resurrection. One who reads the Old Testament and does not see some of the many, many miraculous Scriptures that prophesy of Jesus to come must surely read with a calloused, unspiritual, and indifferent heart! It is not intelligent, it is not scholarly, it is not even ordinary honesty, for one to read the Old Testament and not find there prophecies which have been wonderfully fulfilled. It is only the bias of unconverted and perverted hearts that keeps people from seeing that this wonderful Jesus was foretold in the Old Testament.

And the miraculous prophecies of the Old Testament now wonderfully fulfilled in the New Testament prove that the Bible is what it claims to be—the very Word of God. They prove, also, that Jesus is what He claims to be, God in human form, the virgin-born, bodily-resurrected Saviour, the God-Man.

Let's make sure, as the Christmas season draws on, that we think much and delight much in the wonderful, wonderful Jesus.

### I. THE BABY IN THE MANGER

It seems to me remarkable that in the Gospels, much is made in Matthew and in Luke about the birth of the Saviour, and yet only one incident further in the life of the lad, Jesus, is mentioned before He was thirty years old! We are told of the birth of John the Baptist, the announcement to Mary by the angel, the meeting of Elizabeth and Mary, and the praises that poured forth from Elizabeth's Spirit-anointed lips. We are told about the wonderful prophecies that Zacharias, the father of John the Baptist, made about Jesus. We are told about the troubled mind of Joseph, his comfort and instruction by the angel. We are told of the shepherds, and of the angels who announced the birth of

taken. Many thought that the old, old Gospel, with plain preaching against sin, with solemn warning about Hell and judgment; with earnest entreaty to accept Christ as Saviour, would not be acceptable these days. Thank God, we have proven they were wrong!

Many people supposed that it would be suicide for a Christian paper to attack modernism, to attack communism and socialism, to attack formalism in the churches. Thank God, the tremendous support given THE SWORD OF THE LORD proves that the mass of Bible-believing Christians still want old-time Bible preaching, preaching in the power of the Holy Spirit, preaching that calls on sinners to repent and on Christians to live right. It is still true that the best Christians want us to take a plain, firm stand for the whole Bible. Let us earnestly thank every one of you who has helped to make THE SWORD OF THE LORD, in twenty years, the foremost revival weekly in the world, having the largest circulation of any fundamental, independent Christian weekly in the world, as far as we know. One Christian monthly, the CHRISTIAN HERALD, and the monthly radio paper, the BROADCASTER have larger circulation, we believe.

Will you please read again the heading of THE SWORD OF THE LORD. Every issue printed says, "An independent Christian weekly, standing for the verbal inspiration of the Bible, the deity of Christ, his blood atonement, salvation by faith, New Testament soul winning and the premillennial return of Christ. Opposes modernism, worldliness and formalism." If you are for that statement and for the holy crusade THE SWORD OF THE LORD puts on for revival, soul winning, and defense of the faith, will you not show it by sending subscriptions to us, at least by January 1?

Address all mail to THE SWORD OF THE LORD, Wheaton, Illinois. God bless you and Merry Christmas!

Jesus. We are told about the wise men with gifts from the East. We are told of how Jesus was born in a stable and laid in a manger, because there was no room for them in the inn. We are told even of Caesar's decree which God used to bring Joseph and Mary to Bethlehem, so that the Baby Jesus could be born, according to prophecy, in that City of David. How glad we should be that God made much of the birth of the Baby Jesus.

In Luther's "Cradle Hymn," we have a little picture of the mystic beauty that surrounded the birth of Jesus:

*Away in a manger, no crib for a bed,  
The little Lord Jesus laid down  
His sweet head;  
The stars in the sky, looking down  
where He lay,  
The little Lord Jesus, asleep on  
the hay.*

Millions have sung the sweet message and hearts have rejoiced over the words of "Silent Night."

*Silent night! Holy night!  
All is calm, all is bright  
'Round yon virgin mother and  
Child!  
Holy Infant, so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*

*Silent night! Holy night!  
Shepherds quake at the sight!  
Glories stream from heaven afar,  
Hear! hosts sing Alleluia;  
Christ, the Saviour, is born,  
Christ, the Saviour, is born.*

*Silent night! Holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy  
face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth,  
Jesus, Lord, at Thy birth.*

Now let us reverently consider what Isaiah says in our text about this Baby Jesus.

### 1. "... Unto Us a Child Is Born": The Human Jesus

Here we have pictured the humanity of Jesus. I remind you that Christ had been present with God in eternity before the world began, but He had never been born as a child before. He had never become man before. So we are told, "...unto us a child is born."

It is wonderful that Jesus had a human birth. Is it not strange that the infinite Creator should choose to come into this world, humble Himself, take on Himself the form of a servant, and become obedient unto death? And is it not wonderful that He should choose to come into this world through the same portals of human birth through which all of mankind enters the world? And is it not strange and wonderful that Jesus came into the world, not a full-grown man, but a child, a helpless baby? Oh, the dear Lord Jesus must be as human as any person who ever lived, as much acquainted with the trials and burdens and temptations of humanity. So Jesus was born a baby, and God would not have us forget it.

Jesus was rich, but now He becomes poor, that we through His poverty might be rich. Coarse swaddling cloth wrapped the Baby Jesus as it would wrap babies in other peasant homes. The straw of the manger would prick the tender skin of the Baby Jesus.

Jesus, the Son of God through all eternity, has now become the "Son of man." And that is the title He used of Himself most often on earth. He became a man, was tempted in all points like as we are. Adam, the first head of the race, sinned and lost for all his descendants the inherent purity in which he was created. Now Jesus will buy the race back to God. "As in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Since Jesus was born as a baby and later died for the sins of the world, every baby born is exonerated from the guilt of Adam, in the records of God, and every little child, though tainted by inherited sin, is thus kept safe until he becomes a deliberate sinner, a conscious sinner. No one ever goes to Hell for Adam's sin. Jesus paid for all that. Now if a conscious, deliberate sinner will turn to Christ for mercy, his own sins, too, are blotted out. Jesus

became a model man, the Son of man, the God-Man.

Jesus was Son of Mary. He was also Son of the Jewish race. Revelation, chapter 12, pictures Israel as a woman, and Christ, the man-child, as Israel's Son. But He is also the Son of the whole human race. The Gospel of Matthew pictures Jesus as Son of David and Son of Abraham (Matt. 1:1). But the Gospel of Luke pictures Him as the Son of Adam (Luke 3:38).

So, at Christmastime, every person in the human race can say gladly, "Unto us a child is born." Jesus was born the Son of a human race, has entered into human sorrows, has met and defeated human weakness, and stands for us a new responsible Head of the human race.

### 2. "Unto Us a Son Is Given": the Deity of Christ

Jesus was born the Son of man at Bethlehem. But He was already the pre-existent Son of God. Before the Holy Ghost wrought the miraculous conception of Jesus in the womb of the Virgin Mary, and before Christ had ever become man, He was God, one with the Father. The humanity of Jesus dates from this human conception in birth; His deity dates from eternity. So when the prophet says, "Unto us a child is born," God speaks through him of the humanity of Jesus. When he says, "Unto us a son is given," he speaks of the God who left Heaven to become a man, God's Son who became the seed of the woman, the seed of Abraham, the seed of David.

Isaiah 9:6, "Unto us a son is given," is simply a previous statement of John 3:16, "For God so loved the world, that he gave his only begotten Son..."

Make no mistake; Jesus was Son of God long before He became Son of Mary. Christ was "the Word" who was in the beginning with God (John 1:1, 2). He was

(Continued on page 7)

## Start the New Year Right!

(Continued from page 1)

and prayer, will make it very valuable and greatly treasured, we believe.

### Four Big Reasons for Sending Subscriptions Now

This paper is dated December 17th. I want to give you four big reasons for sending us subscriptions, mailing them before January 1.

1. **Gifts to THE SWORD OF THE LORD are deductible from taxable income.**

The federal government now allows one to deduct up to thirty per cent of his income which is given to religious or nonprofit institutions. If you keep your income for 1954 you pay taxes on it. On the part you give away to the church and acceptable Christian enterprises, you do not pay taxes.

After January 1 your gifts are not deductible from 1954 income. Why not pay for as many subscriptions as possible, for Jesus' sake, before January 1. Wouldn't you rather use that money for the Lord than for taxes? Some earnest Christian who reads this could send \$150 to pay for a hundred subscriptions. Others might be able to send \$37.50 to pay for twenty-five subscriptions. Some could send only \$5 or \$10. But all such gifts may properly be deducted from taxable income. So, keep your canceled checks or money order stubs.

If you send money to be applied to our Minister and Missionary Fund we will send a receipt. We do not send a receipt when you subscribe for particular persons by name. In that case, keep your own records.

2. **Why not give a Christmas present to Jesus Christ?**

We have recently been asking you to send subscriptions to others as Christmas presents to those you love. Why not send a Christmas present to Jesus Himself? Why not send subscriptions to people who need THE SWORD simply for the reason that you love the Lord Jesus and believe it will honor Him and will win souls and help people to glorify God? After all, Christmas should be celebrated as Jesus' birthday. It would be proper to give unselfishly a loving gift to honor Him alone. Actually, those who receive THE SWORD will get great blessings from it, but why not make a gift just because you love Jesus Christ? Send us names and addresses with money or send a gift to apply to the *Sword Minister and Missionary Subscription Fund* and we will see that THE SWORD goes to those who need the paper and are hungry in heart. Thousands of retired preachers, ministerial students, Christian workers in other lands, want the paper and it would have life-changing power in their lives. Why not send them THE SWORD just for Jesus' sake as a love gift to Him?

3. **SWORD OF THE LORD subscriptions are still the best and cheapest way to do permanent good to thousands.**

In what way can you get in fifty-two visits a year with Bible preaching, answers to Bible questions, stirring hearts for soul winning, reporting great revivals? Love for Jesus Christ, as we said above, is a good reason for sending subscriptions. Love for your fellowmen is also a good reason. We believe that to give subscriptions to THE SWORD OF THE LORD is one of the very best possible uses of the Lord's money. Certainly it is right to use tithes and offerings for this purpose, just as it is right to use them in getting out the Gospel, under the leading of the Holy Spirit. It is as logical, sensible, and spiritual to pay to have THE SWORD OF THE LORD go into homes as to pay a preacher to stand in the pulpit and preach.

4. **Here is a wonderful way to use a Christmas bonus or money received as Christmas gifts.**

Many readers of THE SWORD OF THE LORD will get a Christmas bonus from their employers. Why not use at least a part of that Christmas bonus in getting out the Gospel by sending subscriptions to THE SWORD OF THE LORD? Every year some dear saint of God who has little money writes to tell how happy they were when at Christmas a son or daughter or other loved one sent a gift of money for Christmas and so they were able to send subscriptions for others, as they had wished to do before. You who have extra income at Christmastime—why not send a part of it as subscriptions to THE SWORD OF THE LORD and thus honor Christ? A thank offering is in order for extra income. Won't you either make up your own list of subscriptions and send them now, or send a gift to our Minister and Missionary Subscription Fund?

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If you wish you may make a gift outright to our Minister and Missionary Subscription Fund for any amount. Won't you do the best you can by January 1?

### Watch Us Grow!

We now print about 120,000 copies of THE SWORD OF THE LORD each week. We are deeply grateful to God to count over 38,000 preachers now getting THE SWORD OF THE LORD! THE SWORD goes to some eighty foreign countries as well as to every state in the union.

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## Wonderful Jesus!

(Continued from page 6)

In the Trinity, the Godhead, with the Father and the Spirit, when God said, "Let US make man in our image..." and then the Father and Spirit turned over the job of creation to the Son. "All things were made by him; and without him was not any thing made that was made" (John 1:3).

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."—Col. 1:16, 17.

"God... Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1, 2.

It is this Son of God who was the "anointed" of Psalm 2:2. The Hebrew word is Messiah. It is this Son of whom God said, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee" (Ps. 2:7).

Moses knew Him, for Jesus said, "he wrote of me" (John 5:46). Abraham knew Him, for Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

"Unto us a son is given." So John 3:16 says that "God so loved the world, that he gave his only begotten Son..." The New Revised Version of the Bible makes a ridiculous and unscholarly mistake when it leaves out "only begotten" in John 3:16 and says, "only Son." The unbelieving translators who have plainly said they do not believe in predictive prophecy in the Old Testament did not translate John 3:16 correctly in English because they did not understand what God said in the Greek. Their trouble was a spiritual inability to understand spiritual truth, which is inherent in all unsaved men. The Scripture says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). What folly to have any unconverted man try to translate into English, truth which he is spiritually incapable of understanding in any language! God has many sons. We are told, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Again the Scripture says, "Beloved, now are we the sons of God..." (I John 3:2). So the same Apostle John, who wrote those two statements by divine inspiration, could not have written that God gave "his only Son." But God gave "his only begotten Son," that is, the only Son physically begotten of God. God has many sons, but only one unique Son who was physically begotten of God, miraculously conceived unto a human father. That is Jesus!

In Psalm 2:7, God prophetically declares, "Thou art my Son; this day have I begotten thee." It is only the physical begetting of Jesus which can be dated. Christ the Son is as ancient as the Father and there can be no date set in the eternity of the past in which Jesus was spiritually begotten and began existence. But there was a definite date when the Holy Spirit came upon Mary and overshadowed her and the human body of Jesus was begotten without a human father. Scholars may tell us that there are two Greek words, much alike, and that the word translated *begotten* in John 3:16 might have been the Greek word meaning *begotten* or it might have been the word meaning *only* or *unique*. But those who understand the great truth of the incarnation know that the word could only have the one meaning, *begotten*.

Thus modern infidel translators brush aside the scholarship that translated the King James Version, the scholarship that translated the splendid American Standard version of 1901, and say that "scholars have decided that the Greek word in John 3:16 simply means only." But they are wrong. All the Bible-believing scholarship in the world knows that God gave His *only begotten*

Son. It is silly and unscholarly, and shows a heart perversion to brush aside all the great scholars including Hodges, Warfield, Robert Dick Wilson, Machen, Allis, Scofield, Torrey, Broadus, Sampey, Robertson, Melvin Grove Kyle, Orr, Griffith Thomas, and a host of other saintly scholars, to play down Jesus, and to deny His pre-existence and His virgin birth! No, in Isaiah 9:6, as in John 3:16, we are simply told that God gave His only begotten Son.

How sweet it is that this Son is given to us. "UNTO US a child is born, UNTO US a son is given." Jesus is given to the Jewish nation. Jesus is given to the whole human race. Jesus is given to any poor sinner who will have Him. Better yet, Jesus is given to ME, and He is offered as MY SAVIOUR!

Oh, Christmas will have a sorry flavor for those who think of a Saviour but do not know Him as their own Saviour! Christmas will fall far short of the proper joys and blessings intended if we do not make this blessed Son of God and Son of man our own!

It is a wonderful Saviour who is given, and thank God, He is given freely to us.

Is it not strange that God did not bargain with man before giving His Son? Is it not strange that He would not set standards of labor or standards of holiness and character which must be reached by one's own power before receiving Jesus? How strange that it was not to some chosen few that He would give His Son? But that is not what God did, and that is not what the Scripture says. Thank God, Jesus is *given*. He is God's gift of grace. He is God's "unspeakable gift" (II Cor. 9:15). He is Grace personified. God had given the law by Moses, to show His holy standards of righteousness. But now grace and truth have come by Jesus Christ! Therefore all who will may receive Jesus freely and thus have God's own dear Son. Never a Christmas gift was given like Jesus Himself, and every hungry heart, every confessed sinner, every penitent soul may today look up into the face of God with contrite heart and receive Jesus Christ by faith. Jesus is already given, it is only for the sinner to receive Him to have everlasting life.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11, 12.

### II. THE WONDERFUL SAVIOUR SHALL REIGN OVER ALL

Let us repeat our text again. Isaiah 9:6 says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Note that in the midst of this text the Scripture says, "and the government shall be upon his shoulder."

The following verse says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

So, the Child who was born, the Son of God who was given as our Saviour, must take over the government of this world! "The government shall be upon his shoulder."

### 1. The Creation and Control of This Earth Are Put Into the Hands of the Son

It is a remarkable thing that the creation of the whole universe was brought about by the hands of the Son. God turned over to Him the whole matter of creation, so that "...without him was not any thing made that was made" (John 1:3), so that "by whom also he made the worlds" (Heb. 1:2), so that "...all things were created by him, and for him: And he is before all things, and by him all things consist" (Col. 1:16, 17).

Everything was made BY Jesus Christ.

Everything in this universe was created FOR Jesus Christ. All things hold together (consist) by Jesus Christ. He is the One who holds the earth in its orbit around the sun. He is the One who controls the magic of revolving protons and neutrons in every atom of material. He is the One who puts the spark of life in every unborn baby. He is as literally "the life" physically as He is "the life" spiritually. This world is made as the toy, the plaything, or the empire, or the realm of Jesus Christ. All the starry heavens, the planets, are part of the worlds which He made, which He controls, and which are for His praise and glory!

So, it was in the plan of the triune God that Christ should be the One of the Trinity who should come to earth and pay for man's sins. It was proper that God the Father should give all judgment to the Son (John 5:22). The Scripture tells us that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). All judgment is given to the Son. So, when Christians appear for judgment of their works, to receive rewards, and to reign in varying capacities with Christ, they come to "the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

All judgment is given to the Son. So when Christ returns to the earth after the tribulation to sit on David's throne for His millennial reign, all the remnants of the nations of the earth will be gathered before Him for judgment. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

Thus it is that when the unsaved dead shall be brought out of Hell and their bodies out of the graves and out of the seas, and they shall be called out before a Great White Throne in space to come before One before whose face heaven and earth flee away, they will stand before Jesus Christ! God has given all judgment to the Son!

Oh, our Saviour has been so obedient to the Father, has so pleased the Father that the Father has determined to reward Him with all the glory and power that is the gift of the infinite Father to give. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

Our wonderful Saviour—"the government shall be upon his shoulder."

### 2. This Wonderful Saviour Shall Reign on David's Throne

Space does not permit us to go into great detail of all the wonderful things God has revealed about the reign of Christ on David's throne. But it is fair to remember that "he shall reign over the house of Jacob for ever" and that "the Lord God shall give unto him the throne of his father David" (Luke 1:32, 33). It is fair to remember that Jesus is of the house and lineage of David and He inherits the eternal, unchangeable, unconditional promise made to David. God promised David concerning his son, "He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee" (II Sam. 7:13-15).

Solomon did not last forever, but his throne, in the future, will be established forever. David's house and kingdom shall be established forever. So says the

unchangeable and perfect Word of God!

Jesus shall sit on the throne of David.

It is true that in some sense all of us now are translated into the kingdom of God's dear Son (Col. 1:13). It is true that one who is born again enters into the kingdom of God (John 3:3, 5). However in its fullest sense Jesus is now our Priest but is not yet entered into His kingdom. The Father has said to Him, "Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1). It is true that now the sign of Jesus is a cross and not a crown. It is true that now Jesus is despised and rejected of men. Many a heart and many a home will have no more room for Jesus this Christmas than they had in the inn the night He was born! But thanks be to God He will one day reign on the throne of David.

One day Christ will be the Smiting Stone that will grind to powder the governments of this earth and He shall reign over the whole earth. One day the government shall literally be upon His shoulder; in a reign on earth. The heart cry of millions, "Thy will be done in earth, as it is in heaven," will be answered. Then the promise, of the angel who announced His birth, of "on earth peace, good will toward men," will be perfectly fulfilled. Oh, what a glad time it will be when Jesus comes to reign on the earth!

### 3. Our Wonderful Saviour Now Has Absolute Authority Over Every Person

Isaiah prophesied by divine revelation that "the government shall be upon his shoulder." Already God has made the hearts of all men subject to Jesus Christ. Those who rebel against God rebel against Christ. Those who obey God obey Jesus Christ. He has all God's authority.

When Jesus stood before the apostles and others on the Mount of Olives, before His ascension to Heaven, He gave them the Great Commission saying, "All power is given unto me in heaven and in earth. Go ye therefore..." No one is a Christian, surely, who has not bowed to the Lordship of Jesus Christ. Every heart who ever came to Him, came to Him as Lord. If there be some rebellion, if there be imperfect obedience, as there always is, then we must acknowledge that that is not the proper attitude and it is not the Spirit that God has put into the newly redeemed heart. Jesus has all power, all authority. His will must be our will.

We do not need to wait for a coming kingdom. We can now

make Jesus the King of our hearts.

Paul, moved by the Spirit of God, pleaded with the Christians at Rome, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). But that offering of the body, that reasonable service is to be to Jesus, God's Son, because all power is given to the Son. Our wonderful Saviour must rule in the hearts of God's people.

To any lost sinner who reads this today I give solemn warning that it is Jesus Christ, the crucified Saviour with whom you must deal. There is no coming to God except you come by Jesus Christ. He rightly said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). No prayer will be heard from any heart that does not bow to Jesus Christ and trust Jesus Christ. No sin will be forgiven which is not covered by the blood of Christ. No person has a right to call God Father except as he may be born of God through personal faith in Jesus Christ. The modernist who denies Jesus Christ denies the Father. One who does not worship Jesus Christ does not truly worship God. God offers no forgiveness, no salvation, no revelation to any who deny and refuse His Son. "The government shall be upon his shoulder." All salvation, all forgiveness, all peace, all rule, all judgment is put in the hands of the dear Lord Jesus!

(Continued on page 8)

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## Wonderful Jesus!

(Continued from page 7)

We are plainly told that "Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Oh, reader, today have you faced Jesus Christ and bowed the knee to Him? Have you acknowledged Him as Lord? Have you surrendered your stubborn will to Him? Have you made Him your King? Remember that God has appointed Him "King of kings and Lord of lords" and that "the government shall be upon his shoulder." Oh, I beg you, do not rebel, but "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:12).

### III. THE WONDERFUL NAMES AND CHARACTER OF OUR WONDERFUL SAVIOUR

Matthew, Mark, Luke, and John wrote the Gospels, the brief biographical sketches of the life and death of Jesus in the New Testament. But Isaiah wrote a Gospel of the Old Testament. With the divine Spirit of God upon him in mighty power, Isaiah was led to break into holy and exalted prophecy, "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." What wonderful names and what a wonderful character our Saviour has!

#### 1. "His Name Shall Be Called Wonderful"

The word *wonderful* in English comes from the word *wonder*, meaning a marvel, a supernatural event, a sign, a miracle. So here Jesus is properly called the wonderful One, the miraculous One, the One given from God, the supernatural Jesus.

I have no doubt that the Holy Spirit here meant to indicate the miraculous virgin birth, the miraculous turning of water to wine, the raising of the dead son of the widow of Nain and of the twelve-year-old damsel, the instantaneous cleansing of the lepers, the opening of blind eyes, the cursing of the fig tree, the stilling of the storm on the Sea of Galilee, the miraculous power and knowledge of Jesus when He sent Peter to catch the fish with a coin in its mouth. Jesus is the wonder-working Saviour. One who would read the Gospels and try to explain away the miracles so plainly written therein is a fool. He is a wicked, calloused, perverse-hearted unbelieving fool! And here I speak in the language which Jesus Himself used of such unbelief. He said to those who did not believe He had risen from the dead, "O fools, and slow of heart to believe all that the prophets have spoken." Those who do not believe in His bodily resurrection are fools, because such a Saviour must inevitably rise from the dead. Those who do not believe in His virgin birth are fools, because such a Saviour had come into this world untainted by the carnal and accursed inheritance of normal men and women. Oh, the Scripture rightly says that "his name shall be called Wonderful!"

Those who look upon Jesus as an ordinary man do not know Him as I know Him. Thank God, I have seen just as wonderful things done by the hand of the Saviour as those recorded in the Gospels. I know of black hearts made white, of drunkards made sober, of harlots made pure, of infidels made into saints! I know of those given up for dead who were instantly healed by His touch. I know of miraculous answers to prayer. I know of guidance and leading which turned out to be so infallibly correct that it was miraculous. Oh, Jesus is wonderful. I say it with deepest devotion and worship because He has proved Himself the wonder-working, supernatural, all-powerful God in His dealings with me and with other sinners. So His name shall be called Wonderful!

All the arguments about Jesus will be settled for any unbeliever who will, with a contrite heart, turn from his sins and take Him by simple faith as his own Saviour and his own dear Friend, Com-

panion, Master, Lord, and Redeemer! One only need "taste and see that the Lord is good," to have his doubts flee away. One need only, like doubting Thomas, to spiritually put his fingers in the nailprints and his hand in the side of Jesus, to find out that He is truly "My Lord and my God."

Oh, Jesus is wonderful! And that is one of His names, He is the miracle-working God.

No wonder that Jesus has ever done is any greater than the wonder, the miracle of regeneration. The sinner who comes to Him for mercy and forgiveness and regeneration receives a new heart. God's law is written in the heart. He receives a new nature, becomes a new creature. He becomes a partaker of the divine nature. He who was of the earth, earthy, now has a heavenly contact, a heavenly destiny. That which was born of the flesh has now been born again of the Spirit. He who was a child of this world, a child of disobedience, a child of darkness, a child of the Devil, has now become a child of God! Oh, the marvel of the new birth! Thank God that to us such a Son is given and that each one may receive Him by faith as his own wonder-working Saviour!

#### 2. His Name Is Also "Counsellor"

Some Bible students believe that two words "Wonderful Counsellor" ought to be together as one name for Jesus. Well, I believe that it is intended that the word *wonderful* is to fit all the other names of Jesus here recorded. He is the wonderful Counsellor. He is the wonderful mighty God. He is the wonderful everlasting Father. He is the wonderful Prince of Peace. Everything about Jesus is wonderful! And so He is our Counsellor.

Jesus is my Saviour, but He is more than a Saviour. He is my Friend, my constant Companion.

Remember the Saviour said when He gave the Great Commission that we should go into all the world and make disciples, and teach these disciples to win souls also, and He said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). So the Christian, in the will of God, is never, never alone.

Again in Hebrews 13:5, 6 we are exhorted:

*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."*

Again the Lord Jesus has said it; we are not alone. We will never be left alone. He said, "I will never leave thee, nor forsake thee" (Heb. 13:5).

*I've seen the lightning flashing,  
And heard the thunder roll,  
I've felt sin's breakers dashing,  
Trying to conquer my soul;  
I've heard the voice of my Savior  
Bidding me still to fight on;  
He promised never to leave me,  
Never to leave me alone!*

*The world's fierce winds are blowing;  
Temptation sharp and keen;  
I have a peace in knowing  
My Savior stands between—  
He stands to shield me from danger*

*When my friends are all gone;  
He promised never to leave me,  
Never to leave me alone!*

*When in affliction's valley  
I tread the road of care,  
My Savior helps me carry  
The cross so heavy to bear:  
Tho' all around me is darkness,  
Earthly joys all flown;  
My Savior whispers His promise,  
Never to leave me alone!*

*He died on Calvary's mountain,  
For me they pierced His side,  
For me He opened that fountain,  
The crimson, cleansing tide;  
For me He waiteth in glory,  
Seated upon His throne;  
He promised never to leave me,  
Never to leave me alone!*

You see, Jesus is the Counsellor, the One always by our side, the One who never leaves us.

That is what Jesus meant when

He promised the coming of the Holy Spirit. He said, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me..." (John 14:18, 19). And then He went on to say that "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). The Holy Spirit is the Spirit of Christ, the Representative of Christ. Every Christian has the Holy Spirit constantly dwelling in his body. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). And all the comfort, the counsel, the guidance, the bringing to remembrance of the words of Jesus by the Holy Spirit are really the works of Jesus Christ, the blessed, wonderful Counsellor who never leaves a Christian!

Have you, dear reader, claimed this part of the marvel, the wonder which Jesus has for His own? Do you lean upon Him daily for guidance? Do you listen for the still, small voice? Do you walk softly lest you grieve Him? Do you bend your will quickly to obey the wish of our blessed Counsellor, the Saviour?

Oh, the Christian need never go without guidance, need never go without comfort, need never go in darkness. It is blessed to have one's sins forgiven and to be saved, but that is not all that Jesus can mean to God's children. They can have blessed supernatural guidance day by day, comfort in every sorrow, companionship in every lonely hour by this wonderful Counsellor, our Saviour.

#### 3. Jesus Is "The Mighty God"

I well know that arrogant know-it-alls may stumble here. How could Jesus be both Son of God and God? Well, both my father and I were named Rice, so I am a Rice and the son of a Rice. Jesus is God and the Son of God. Both are perfect deity. "But I cannot perfectly explain the infinite God. I cannot put into human terminology all the truth of the Trinity. But what the Bible teaches I can easily believe. Jesus is the mighty God. He is the Creator. He is "the brightness of his glory, and the express image of his person," we are told in Hebrews 1:3. One who knows Jesus Christ knows God. One who has seen Jesus has seen the Father. One who has received the Lord Jesus and abides in His doctrine has both the Father and the Son.

The fact of the deity of Christ is taught so carefully in Hebrews 1:8, (quoting from Psalm 45:6) which says, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." God the Father calls Jesus "O God." Jesus is God.

Paul, by divine inspiration, plainly says that we should look for Jesus, as "the great God." In Titus 2:13, he says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Here both terms refer to the same wonderful Jesus.

Jesus proclaimed His deity very clearly to the unbelieving Pharisees. He said to them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:23, 24). Note particularly the statement of Jesus, "for if ye believe not that I am he..." But the word *he* is not in the Greek, as it indicated by the italics in the King James Version. Jesus really said, "If ye believe not that I AM, ye shall die in your sins."

Back in Exodus 3:13, Moses asked God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

Then God replied, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." I believe that Jesus, in John 8:24, is simply proclaiming that He is the I AM, the eternal God, the God of the Old Testament, one with the Father. He is saying that no one will ever be saved who does not accept Him as God come in the flesh.

Our wonderful Saviour is really "the mighty God."

I have heard some Bible teachers stress that one should not pray to Jesus, but should pray to the Father in Jesus' name, as if there were any jealousy between the Father and the Son! Actually, the Son is Deity as much as the Father. The two are perfectly agreed. The prayer that One hears, the Other hears. The prayer that One answers, the Other answers. Jesus said, "I and my Father are one" (John 10:30).

So if I feel like praying to the dear Lord Jesus, I do so. When He was on earth people regularly came to Him and pleaded for His help. He was the compassionate Saviour then, and He is the same compassionate Saviour now. God the Father was not jealous of His power then. Even more so now, He has determined that all power and glory and pre-eminence shall be given to His beloved Son. Oh, our wonderful Saviour is really "the mighty God."

#### 4. Our Wonderful Saviour Is "The Everlasting Father"

Here we have again stated the mystery of the oneness of Christ with the Father. We cannot ignore the fact that they are clearly two Persons. Jesus prayed to the Father. We are invited to pray to the Father. The Holy Spirit is the Third Person of the Trinity. Yet God would have us understand that Jesus partakes of all the glory, all the power, all the characteristics of the Father. So, here we are told that His name shall be called, "The everlasting Father."

This teaching about Jesus is hinted at in Daniel 7:9, where in a vision Daniel beheld the thrones of the earth cast down and Jesus coming to reign. He said, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." Jesus is "the Ancient of days." His hair is white as pure wool!

Again He is called "the Ancient of days" in Daniel 7:13. Read that passage about Jesus.

*"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

See how well those words about Jesus fit with our text in Isaiah 9:7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." So Jesus is the Ancient of days.

The Apostle John, an old man exiled to the Isle of Patmos, saw Jesus. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire" (Rev. 1:14). Surely the white hair pictures the eternal Saviour, ageless, and yet the Ancient of days. And He told John, "I am he that liveth, and was dead; and, behold, I am alive for evermore."

It was as "The everlasting Father" that Jesus spoke so tenderly to the woman who touched the hem of His garment and was healed in Luke 8. That woman had had an issue of blood twelve years, and had spent all her living on physicians. We suppose, then, that she was much older than Jesus, who at the most was 31 or 32 years old in the flesh. Yet Jesus said to her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace" (Luke 8:48). Jesus called her daughter. To everyone of us He is "The everlasting Father" with a father's pity, with a father's strength, with a father's provision. Everyone of us may look to Him boldly for all of our needs, for He is "The everlasting Father." Wonderful, wonderful Jesus!

#### 5. Our Wonderful Saviour Is "The Prince of Peace"

William Jennings Bryan had a

tremendous oration on "The Prince of Peace."

First of all, in the meaning of the text, Jesus, as Prince of Peace, will bring peace to this war-torn, wicked, turbulent, restless world. It is only by the personal return of Jesus Christ to this earth that war will be forever banished. The dear Lord Jesus Himself will come riding upon a white horse, crowned with many crowns, to fight the battle of Armageddon, to destroy the reign of Antichrist, to set up His own kingdom upon the earth. We must remember that in the Lord's Prayer we are solemnly taught to pray, "Thy kingdom come. Thy will be done IN EARTH, as it is in heaven." Let us beware lest we prattle meaningless words and our hearts do not seek nor do not believe in the coming kingdom of Christ on earth.

We must remember that the angel promised to Mary, about her holy Son Jesus, that, "the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever..." (Luke 1:32, 33).

The work of Christ and of the church now is to make converts, to take out of this world system a people for His name. We are not to expect to convert the world. We are expected to win individuals. But Christ's reign will come later. This was understood clearly by the apostles and given to us by divine inspiration in Acts 15:13-16:

*"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."*

So, one day the throne of David will be occupied again, and "Jesus shall reign where'er the sun Does his successive journeys run."

In that kingdom on earth there will be, at last, perfect peace. The wonderful world-wide peace under the reign of the Saviour is prophesied in Micah 4:1-5. Then "the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2). Then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

In that wonderful kingdom, Christ, "a rod out of the stem of Jesse, and a Branch... out of his roots," shall reign on the earth. We are told of the change of all nature:

*"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9.*

That is what Isaiah had in mind when he called Jesus "The Prince of Peace." The Lord Jesus Himself alone can bring peace to the earth. He will come with His sword, will put down every rebel, and set up His perfect kingdom and reign for a thousand, happy years of perfect peace on the earth. Then He will reign with the Father forever.

Jesus is not only Prince of Peace in His role as Son of David, in which He will sit on David's throne. He is the Prince of Peace now, everywhere He enters in.

I have been an evangelist for many years. Among the tens of thousands of people whom I have seen come to Christ and have been transformed, there have been many remarkable instances where Christ became the Prince of Peace in a home. I have seen the drunkard converted. I have known when he called the estranged wife long distance and pleaded for her return. I have seen the family re-

(Continued on page 9)



## Wonderful Jesus!

(Continued from page 8)

united. I have seen love blossom afresh and peace and joy unspeakable reign year after year in their restored home!

I have seen the distraught and tortured home, wracked by quarrels, suspicion and rebellion, change to a little heaven on earth because Jesus Christ came in to dwell, and came in to reign. Oh, I would not forget to say that in my own heart and in my own home Jesus has been these long years the beloved and wonderful "Prince of Peace."

He is the Peace which every sinner needs. Jesus brings peace of conscience. He brings peace with God. He brings the peace of full forgiveness, of perfect fellowship, of happy security.

In Romans 5:1 is this blessed truth:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

In Ephesians 2:14 we are told, "For he is our peace..." Jesus has brought us near to God. Jesus has made us accepted in the beloved. Jesus has paid our debt and God has nothing against us! We have the blessed peace which one may have whose sin is covered, against whom God will not impute sin.

Sometimes I have heard people say to a sinner, "You should make your peace with God." It is true that every sinner should seek peace with God. But he cannot make peace. Thank God, Jesus Christ has already paid the debt of sin, and has made peace with God for us. We have only to accept and receive the sweet peace with God which is ours through the Prince of Peace.

Not only does a redeemed sinner have peace with God; He can have peace with his conscience. He can have his conscience purged from the sense of guilt, from the haunting dread of future punishment. He can have the peace that passeth all understanding. Through the blessed Saviour every Christian is invited to come and have all of his problems settled, all of his burdens lifted.

It is true that the mere fact of salvation does not settle all of our burdens. But we are invited to bring every burden to God in prayer. We are invited, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). So, a Christian can have the peace of God, keeping his soul as a garrison of soldiers keeps a city. Jesus is our Peace. He is the Prince of Peace. Wonderful, wonderful Saviour!

This message is written in Dallas, Texas, where I have come for a few days to dedicate a new church auditorium and preach a few days. It was in this city, when I was pastor in this same church years ago, a cold November Saturday night, that a wonderful thing happened. I was in bed with influenza, unable to go to my pulpit the following day. At eleven o'clock the telephone rang. It was a woman who asked if she and her companion might come to my house; they were in trouble and needed prayer. I had Mrs. Rice tell them to come, and that if they were willing to come back to my bedroom and kneel by my bed, I would pray with them.

They had a sad story to tell. The man had, that morning, tried to commit suicide. His health was broken; he had lost his job in the heart of the depression and none other was available. His wife had left him. He was penniless, friendless, had nowhere to turn. So, he turned on the gas in his cheap hotel room and would have killed himself.

But the maid smelled the gas, unlocked the door, and called the ambulance. He was rushed to the hospital and his life was saved. When he was released the maid and he talked together about their burdens. She was a poor, fallen woman of sin and had come to the inevitable dregs of gall and bitterness in the cup of pleasure. She had found that the wages of sin is death. These two brokenhearted people sought for someone to pray

for them. They had been driven from the home of a priest who thought they were drunk, and then they called me.

I had them kneel by my bed. I showed them blessed Scriptures, promises of mercy and forgiveness. I laid my hand upon their heads and prayed. First one and then the other trusted Christ and received peace. They sat with happy faces as I gave them many, many Scriptures. Then the man who had that day tried to kill himself and who thought that life was such a torture that he could not face it, said to me, "Isn't this strange? Today I dreaded to live. I could not face the world. I had no hope. I had no job. My health is broken down. There is no one to love me. I was tormented beyond human endurance. But now all of that is changed. I don't have a care nor a fret in the world! I have perfect peace! Isn't that strange?"

I replied, "No, it is not strange. That is the peace that I have seen many thousands of others receive when they humbly turned to Jesus for mercy and forgiveness."

Oh, poor, troubled sinner, I beg you in Jesus' name that at this Christmas season you will open your heart to Jesus and let him come in with a peace and joy, with sweet rest and comfort, with eternal security and happiness that He alone can bring! One of the wonderful names of our wonderful Saviour is "The Prince of Peace."

This moment this peace is mine. It floods my soul. It upholds me in the long, lonely hours of travel, days in hotel rooms, eating in restaurants, living among strangers. This peace holds me up in the midst of the attacks that come from modernists and other enemies of the Gospel. It upholds me and comforts me as it has for years, sometimes in poverty, sometimes in sickness, often in loneliness. It has upheld me in times of great blessing, and sometimes in times of failure and sorrow. Oh, blessed be God for this peace, brought by the Prince of Peace!

The Saviour promised us peace. He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Oh, dear troubled soul, rest in Jesus today and have peace.

### "I Accept This Wonderful Saviour as Mine"

Now that you have the sermon about a wonderful Jesus, I beg you to make the decision for yourself. Are you unconverted? Have you never known what it is to be born again? Has there never been a time when you came to definitely, once for all, trust Jesus as your own personal Saviour? If not, then I beg you in Jesus' name to accept Him, to trust Him, claim Him as yours this day.

God loved the world so much that He gave His Son. Jesus has paid sin's debt for us. He offers sweet peace. Will you receive Him? We are plainly told that, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). The moment you trust Jesus, depend upon Him, commit your soul to Him for pardon, forgiveness, and safety. He will come in and be your own wonderful Saviour. I beg you to receive Him, believe Him, and claim Him today!

If you will take Christ as your own Saviour, I beg you to sign the following statement, write it in a letter to me at once. Decide now; go on record now! I will write you a letter of counsel and encouragement.

Evangelist John R. Rice  
Editor, THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon on "Wonderful Jesus." I confess that I am a poor lost sinner who does not have peace with God. I want Jesus to be my Saviour. This moment I turn to Him in my heart, I repent of my sins, I trust Him to come in. Here and now I give Him my heart forever and will depend upon Him as my own personal Saviour. I write this as an open confession of my faith

## The Foundation of Our Faith

(Continued from page 1)

er, their characteristics of style and vocabulary were retained so that the writings of one can be distinguished from those of another, and yet there was no intrusion of error of fact, doctrine, or judgment.

The dictionary defines "inspiration" as carefully as can be stated in concise human language, and declares, "Theol. A supernatural influence which qualifies men to receive and communicate divine truth." Inspiration, the "in-breathing" of God's Spirit that secured the production of the Scriptures is to be distinguished from revelation on one hand, and illumination on the other. Revelation implies a direct, divine communication of truth from God to man; inspiration as the direct divine influence which made sure the accurate conveyance of God's truth into human language; while illumination is the enlightening influence of the Holy Spirit given to God's people for the understanding of the Scriptures.

To bring the problem into sharp focus, suppose we consider some very pointed and pertinent questions. 1. Do we have a written revelation from Almighty God—yes or no? 2. Is the Bible that revelation, the only written revelation from God to man—yes or no? 3. Is all of the Bible inspired of God—yes or no? My answer is "yes" in each case.

I. We believe in the inspiration of the Scriptures because, in the language of the Apostles' Creed, "We believe in God the Father Almighty, Creator of Heaven and Earth..."

On this point we face two questions. 1. Is revelation probable? and 2. Is it possible? Reason alone would indicate that a God of love and mercy would seek to convey His truth to His creatures. The Almighty is always seeking to reveal Himself to the children of men. He did so to Adam and Eve at the dawn of human history by direct communication with them before they fell into sin, and by seeking after them when they had disobeyed His explicit instructions. Long before there were any written Scriptures God revealed Himself to Melchizedek, to Abraham, to the patriarchs, to Moses, and to many others.

The Almighty has revealed Himself in His works as well as in His Word. "The heavens declare the glory of God, and the firmament sheweth his handiwork," is the measured statement of the psalmist. "That which may be known of God is manifest..." for God hath showed it unto us." The Word declares, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

The physical scientist is becoming increasingly informed as to the accuracy and exactness of God's creation. The "laws," so-called, of the physical sciences have been learned by experience, and have a mathematical exactitude. If the Almighty is so exact in His creation, is it likely that He should be careless in the revelation that He gives in His Word?

Revelation from the Almighty to us His creatures is probable because God is love. Not only does the Most High seek to reveal Himself to us, and can do so more easily than we can find Him, but if He loves His creatures, and He does, would He leave us in darkness, ignorance, and superstition? To know the love of God is to be fully persuaded of the probability of revelation.

### Verbal Inspiration Is Possible

Revelation is possible as well as probable. Is revelation possible for

in Christ. I will claim Him before others and set out to live for Him beginning today.

Please write to me and give counsel and encouragement in the Christian life.

Signed \_\_\_\_\_

Address \_\_\_\_\_



Dr. V. Raymond Edman

the Almighty? To ask the question is to answer it. Certainly the Omnipotent can make creatures capable of receiving His Word, and

the Omniscient can make Himself known to them. The Infinite can accommodate His thought and language to the comprehension of the finite; while conversely the finite can never comprehend fully and accurately the Infinite, apart from revelation.

It would be as though a mathematician like Albert Einstein were seeking to explain the theory of relativity to a little child. Certainly he who understands the theory should more easily be able to state it in terms understandable to the child than could the latter ascertain it by his own efforts and at his own age level.

Thus it is with the Bible. There in the High and Holy One stoops to reveal His heart of love to the children of men. To the natural mind the Bible may seem quite simple and very human, but of necessity that must be God's way of speaking to us. As a matter of fact, whatever the Almighty does is with an ease, a naturalness, a simplicity so unassuming and disengaging that the hand of God is not detected therein by the profane and careless mind; and yet at

(Continued on page 10)

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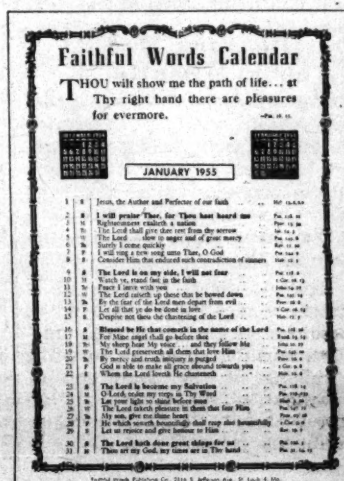
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Sword of the Lord Publishers



## Grace Notes

(Continued from page 4)

Is one of the ten most popular of all hymns chosen for English hymnbooks.

### "The Perfect Christmas Song"

One of the most thrilling hymn stories, to me, is that of "Silent Night." Somehow, that's the first to come to mind when we speak of Christmas songs, and it is hard to explain why this song means so much to us. It seems to wrap Christmas all up in a package and present it directly to the heart! Perhaps it is the classic simplicity of the melody and peaceful adoration of the words, or just the combination of both together. Somehow it has become, for most of us, a theme song of Christmas.

It was back in 1818 that two young men, high up in the Austrian Alps, discussed Christmas music. One was a devout young priest, Joseph Mohr, and his friend was Franz Gruber, church organist and village schoolmaster. They agreed that the perfect Christmas song had not been found, and that there was a need for one. On Christmas Eve, the young cleric sat in his study, thinking of that, searching for words to express the quiet splendor of the snowy mountain scene. The same quietness, the same sense of expectancy, the same beauty, must have been there on that night when Jesus was born. What a stillness must have come over the shepherds in the presence of the Babe of Bethlehem! What peace and tenderness in the infant smile!

Suddenly, the words came! The thoughts he had lived with for weeks became words—lines—stanzas! His pen flew along, not faltering, not changing, just writing the words as they came.

Christmas Day, Mohr hurried to take his precious hymn to his friend. "You have found it—the right song—God be praised!" was Gruber's delighted response. As he began to fit a melody to the words, he exulted: "It sings itself, your song!" And so it does. That night, at the Christmas services, the two friends sang it in the little mountain church to listeners with tears in their eyes.

Strange it is that, after such a long search for "the perfect Christmas song," the friends did not immediately set out to have it published so others could use it. By word of mouth it was passed along, from one music lover to another, but the incredible truth is that it was twenty-four years later before the song was first published!

It is a dear part of our Christmas, and let's use it this year to rejoice in the blessed fact that "Jesus, the Saviour is born!"

*Silent night! Holy night!  
All is calm, all is bright  
Round yon virgin mother and child!*

*Holy Infant, so tender and mild,  
Sleep in heavenly peace,*

*Silent night! Holy night!  
Shepherds quake at the sight!  
Glories stream from heaven afar,  
Heavenly hosts sing Alleluia;  
Christ, the Saviour, is born,*

*Silent night! Holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth,*

*Silent night! Holy night!  
Guiding star, lend thy light,  
See the eastern wise men bring,  
Gifts and homage to our King,  
Jesus, the Saviour, is born,*

### Some Unusual Records

Christmas will be a good time to put your record player to use, and I have a group of brand new records to tell you about that are entirely different. They are "collector's items," really—not because of rarity but because of their unusual background. They are a group of four recorded songs by a missionary, Hendon Harris, Jr. They were written in Formosa and recorded in the St. John's Cathedral, Hong Kong. One is a Christmas record: "Star Carol" backed by "Now Let All True Hearts Rejoice." They are sung to a lovely organ accompaniment by

## The Foundation of Our Faith

(Continued from page 9)

the same time all the words and works of God are past finding out.

The Bible is at the same time so easy to be understood that the wanderer need not stray from the truth of God, and at the same time its depths are beyond the discernment of the most exacting and painstaking scholar. The same is true in creation. On the surface what we see and experience seems lovely, even artless in its simplicity—flowers, trees, babbling brooks and singing birds—but the deeper the scientist goes into the structure of the simple, the more amazed he is at its complexity.

Since obviously the Almighty is well able to reveal Himself to us, on our part are we capable of receiving His revelation? Mankind was created in the image of God, with a human spirit capable of fellowship with the Almighty. Despite the damage done to the human spirit by the entrance of sin into the world, that spirit is still the most wonderful and mysterious factor in all of creation. The potentialities of the human spirit for good, and also for evil, are enormous; and by no means have we come to the frontiers of its possibilities.

The reality of revelation is expressed graphically in many parts of the Scriptures, one of which will suffice for our purpose:

*"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10).*

To the skeptic, revelation may seem both improbable and impossible; but to the thoughtful and teachable the Bible is the Word of God, in which are discerned the mind and heart of the Merciful One. Of them all, believer and unbeliever alike, the Lord Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25, 26).

Faith is more a matter of the heart than of the head, for if the heart is right toward God and its fellow men, then the head will be in condition to understand the truth of God. John Masefield in *The Everlasting Mercy* stated the attitude of the human heart and head very accurately when he wrote:

*But trained men's minds are spread so thin  
They let all sorts of darkness in;  
Whatever light they find, they doubt it;  
They love not light, just talk about it.*

If we believe implicitly and sincerely in the personality of God our Father, Creator of Heaven and earth, if we believe God is, and we do; then revelation is both probable and possible for us.

Conversely, if we are strangers as regards the Almighty, or uncertain of His love and mercy, or even of His existence, then revelation can be a matter of conjecture, even improbable or impossible.

The reality of God and His revelation to us in the Bible stand or fall together.

### II. We believe in the plenary, verbal inspiration of the Scriptures

Donald Fraser, who harmonized the whole group. My favorite one is "Formosa Lullaby," sung by Rena Keown, and "Song of Hong Kong," sung by John McLeod. They have a real Eastern flavor both in rhythm and melody, and the words are particularly interesting. In "Formosa Lullaby," one verse goes something like this: "Go to sleep, Formosa babe. Big red bear (Russia) would make you his; he can't have you—baby shall not be his slave. Go to sleep, Formosa babe."

### Have a Happy Christmas!

To you, from me, come wishes for the most happy and blessed holiday season ever! May His smile be upon you to sweeten the way, and may the new year be one of accomplishment and joy.

because we "believe in Jesus Christ, His only Son, our Lord."

The Lord Jesus Christ believed unequivocally and unmistakably in the plenary, verbal inspiration of the Scriptures. He held them all to be the Word of God. In the four Gospels we have from His lips 35 direct references and quotations from the Old Testament. In every case there is stated or implied His faith in the inspiration and authority of the Word of God.

In His Sermon on the Mount He presented a very searching analysis of social practices by His contemporaries, which practices did not square with the real teaching of the Scriptures. In each case He said, "Ye have heard that it was said by them of old time . . . but I say unto you . . ." He stated specifically and categorically: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). Could words be clearer as to His view of the Scriptures?

Not infrequently He was amazed at the lack of understanding of the Scriptures on the part of the Scribes and Pharisees, and He had to inquire of them, "Have ye not read . . .?" (Matt. 12:3; 19:3; 21:42.) Also, He spoke explicitly and expressly regarding Jonah (Matt. 12:40, 41; 16:4), and of Daniel (Matt. 24:15) which are portions of the Old Testament which have been subject to particular criticism on the part of unbelievers. There is no question that the Lord Jesus held the writings of Jonah and

Daniel to be an intrinsic part of the Word of God.

### Verbal Inspiration Declared by Christ

So completely did the Lord believe in the verbal inspiration of all the Scriptures that sometimes He drew doctrinal teaching out of a single word. To the Sadducees, whose logic had led them to disbelieve in the resurrection, He said, "Ye do err, not knowing the scriptures, nor the power of God. . . . As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:29-32). Our Lord's teaching hinges entirely on the present tense of the verb "to be," and proves the resurrection on that one word, which He described as "that which was spoken unto you by God."

On the cross the Lord Jesus, "knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst" (John 19:28). After His resurrection He walked with two disciples to Emmaus at which time "beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). When later He talked with the disciples on the evening of that day He declared, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me"; upon which He "opened their understanding that they might understand the scriptures" (Luke 24:44, 45).

Did the Lord Jesus believe in

the inspiration of the Scriptures? He most certainly did. In their verbal inspiration? Equally, most certainly. And in the inspiration of all the Old Testament Scriptures? Likewise, certainly.

"The scripture cannot be broken," is His clear and categorical statement (John 10:35); and He could say without mental qualification, "Heaven and earth shall pass away, but my word shall not pass away" (Luke 21:33).

If truly we believe "in Jesus Christ, His only Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried: that He rose again the third day from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty: from whence he shall come to judge the quick and the dead,"—and we do believe in Him—then we believe in the plenary, verbal inspiration of the Scriptures as He did.

If we are strangers to Him, unfamiliar with His Person, and not knowing His salvation in our life, then we can be uncertain as to the inspiration and authority of the Word of God. The Scriptures and the Saviour stand or fall together.

III. We believe in the plenary, verbal inspiration of the Scriptures because we "believe in the Holy Spirit"—His personality, His deity, His ministry.

The Bible makes explicit claim to be inspired by the Spirit of God. That claim is made in the Old Testament and in the New, by

(Continued on page 11)

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## News Notes

### Word of Life Ministry Expands

Jack Wyrzten, director of the Word of Life Fellowship, announces that he will conduct series of city and county-wide youth campaigns in several eastern cities of the United States and Canada, including Boston, Philadelphia, Montreal, Ottawa, etc. Preceding these meetings, Mr. Wyrzten, together with Dr. Charles J. Woodbridge, Dean of Fuller Theological Seminary, will spend three weeks of December in Brazil, South America, combining an important survey of the mission field there and speaking at a Bible conference for missionaries in Curitiba.

En route to the States, week-end meetings will be held in Panama, Lt. Gen. W. K. Harrison, Commander in Chief of the Caribbean Command, being honorary chairman of the Panama Committee.

### "Confidence"

Seagram Distillers Corp. is ready to build an office building in New York at a cost of \$15,000,000. One of the Corporation officials has stated that their decision to build now is an expression of "abiding confidence in America's tomorrow."

Meanwhile, U.S. health reports show that alcoholic addiction is 10 per cent more prevalent than tuberculosis in America; 50 per cent more prevalent than cancer; 225 per cent more prevalent than

(Continued on page 11)

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See ad, page 12

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## The Foundation of Our Faith

(Continued from page 10)

many of the human authors and in many ways. For example, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Two cardinal factors are here declared: 1—all Scripture, and, 2—given by inspiration of God. It does not state that there was a breathing into the Scriptures by the Spirit of God, but rather that they owe their origin to the in-breathing of the Spirit of God into the human authors so that the resultant Scriptures are "God-breathed" without error, and therefore truly "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

A second important Scripture regarding inspiration is II Peter 2:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." By "holy men" is meant *santified*, or *set apart* for the specific service of conveying to us the Word of God. Truly they were "men of God." They were "moved" or "borne along" by the Spirit of God, the word indicating the effect of the wind in the sails of a boat.

Inspiration does not imply that the human authors of the Bible were always filled with the Spirit, rather, on special occasions, whether understood or not by them, they were thus "breathed upon" by the Spirit of God so as to transmit to mankind the words of the living God. Inspiration took place at a given time, when once for all a particular message was given by God through them to us.

Inspiration is a fact accomplished, a once-for-all revelation from God to man, recorded faithfully and accurately; and later transcribed with amazing exactness. Herein lies the basic weakness and error of the Neo-orthodox position, which while asserting the Bible to be an inspirational instrument which brings the individual into acquaintance with Christ, the Living Word, does not believe the Bible itself to be the Word of God, the result of an inspiration in the past. To the Neo-orthodox the Bible is inspiring to the reader, a subjective inspiration, not an objective, written message from the Almighty. The Bible is inspired whether we read it or not. It is God's Word.

It is true that we do not have the original documents; but that in no wise affects the validity and authority of the Bible as we now have it. Granted that the original was inspired of God, then the copies and the translations thereof, though marked by infrequent human fault, convey to us the true Word of God. When one remembers how carefully the Scriptures were copied and the meticulous care with which they have been translated, the vast amount of research in biblical criticism and the careful scrutiny of friends and foes alike, we have indeed the Word of God.

When honest question is raised as to the validity of the text that we now have, one should consider the measured statement of Dr. Phillip Schaff, chairman of the American Committee of the revision of 1901, a scholar competent to state the case:

"This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but it rather insures, the integrity of the text; and it is a useful stimulus to study.

"Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or another; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

### Verbal Inspiration Claimed by the Bible

Not infrequently do we find in

the Scriptures reference to their inspiration. Said David, "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:2). "Moreover the Lord said unto me," declared Isaiah (8:1). "Then the word of the Lord came unto me," said Jeremiah (1:4). "The word of the Lord came expressly unto Ezekiel the priest" (1:3). "Then said the Lord unto me" (Hos. 3:1). "Thus saith the Lord," said Amos (1:3), and he added, "Hear this word that the Lord hath spoken against you" (3:1). To this testimony we could add Joel, Obadiah, Jonah, Micah, and the other prophets of the Old Testament.

Is the Bible the Word of God? It is. Is it the word of man? Also, it is. The authorship is both divine and human, and each without impairment to the other. *It is of God, through men, for all mankind.*

How did God inspire men to write the Scriptures? He did so by His Spirit. How can that be understood? It cannot, for it is a work of God that is inscrutable to human beings.

It is much as the new birth described by our Lord Jesus in His conversation with Nicodemus. To that astonished and perplexed teacher the Saviour declared, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:7, 8). Just as the reality of regeneration by the Spirit of God comes to the penitent and believing heart with resultant life in God, just so by that same Spirit was the mind and heart of God revealed to chosen men of God.

Are we thus dealing with miracles when we speak of the plenary, verbal inspiration of the Scriptures? We are.

To believe in the deity and personality of the Holy Spirit is to believe in the plenary, verbal inspiration of the Scriptures; while to be a stranger to Him is to question or to discount the reality of inspiration, or to disbelieve it altogether.

The deity of the Holy Spirit and the inspiration of the Scriptures stand or fall together.

### The Bible Stands!

To be sure, there remain for us problems regarding the transmission and translation of the Scriptures. These problems pertain to the realm of reverent and serious study. Textual and historical criticism is properly within the realm of human research, while revelation is in God's realm, a finality that in the last analysis is apprehended only by faith.

The Bible—there it stands. Centuries come and go—there it stands. Kingdoms rise and fall—there it stands. Atheists rail against it and agnostics smile sardonically—there it stands. Critics deny it and unbelief abandons it—there it stands. Modernism ignores it and Neo-orthodoxy would devalue it—there it stands. A lamp to our feet and a light to our path—there it stands.

It has been well said that

"This book tells the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, Heaven opened, and Hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. Read it slowly, frequently and prayerfully. Let it fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and remembered forever. It involves the highest responsibility, will reward the highest labor, and will condemn all who trifle with

## The Prodigal Son

(Continued from page 1)

way in the world. There is nothing that puts so many temptations in a young man's way as having plenty of money.

Well, the young man took his money and went off; perhaps he went down to Egypt to get as far away from home as possible; and having plenty of money I have no doubt he was very well received, and became very popular. He was well educated and agreeable; perhaps was able to sing, and could entertain his friends with comic songs. He used to go to the opera four nights in the week, and the other three nights he spent at the theater and billiard rooms. He was certain to have plenty of friends as long as his money lasted, but after a while he got to the end of his rope, and then his friends all deserted him; just as they did a poor fellow whom I once knew, who had plenty of friends and money, but after awhile he broke down, and got into jail, and not one of his sporting friends ever came near him. Some Christian people who were visiting at the jail went to see him in the name of the Lord, and that woke him up to understand who his real friends were.

We read that after awhile this prodigal began to be in want. His friends were gone, and he had got down very low, but I am happy to say, he didn't get down low enough to beg.

There was no meaner thing a Jew could do than to take care of swine; but it is very much to his credit that he chose to do this rather than lie around the streets loafing and begging. I had a thousand times rather be a swineherd than a beggar.

I can see him there among the swine-troughs, ragged and hungry, the tears standing in his eyes, as he thinks of his father's well filled table, a long table, with a good many people around it, but not long enough to reach to him in that far away country.

We find that no one gave him any thing to eat. If he had been a pig they might have fed him, but being nothing but a man he was left to take care of himself.

Oh, my friends, that is just the way with the Devil. He will lead you away from home, and off into a far country, and into pleasure and vice, and then, when you have lost everything in his service, he will push you down, down, down; and when he gets you into the ditch, or into the pit of ruin, instead of giving you any thing to help you he will laugh at you, and mock you for your folly.

There was another thing which the prodigal lost besides his money, and that was, his testimony. Some of those old friends of his, if they chanced to see him out there among the swine, would doubtless laugh at him, and he, perhaps, would straighten himself up and say, "You laugh at me, and call me a fool and a vagabond because I am poor, and all in rags, but you needn't be so proud. I belong to a respectable family; my father has plenty of money; he lives in a fine house, and even his servants dress better than you do." How those young fellows would laugh at that! "Your father rich! You look like it, don't you? Your father have servants! Your father have clothes!" And then the poor fellow, thinking of himself, couldn't answer them a word. He had lost his testimony: nobody would believe that he was the son of a great rich man, up there in Judaea.

Just so every backslider from God loses his testimony when he falls into temptation, and gets away from the favor of his Lord;

its sacred contents."

With John Greenleaf Whittier we declare:

*We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone, and written scroll,  
From all old flower-fields of the soul;  
And weary seekers of the best,  
We come back, laden, from our quest,  
To find that all the sages said  
Is in the Book our mothers read.*

and if he does sometimes stand up in meeting and talk to the people about the way of life they laugh at him, and say, "You don't look or act as if you were a child of God."

Sin took this young man away from home, just as it takes us all away from God. Now the question is, How did he come to get back again?

The parable tells us, that after awhile he came to himself; that is, he woke up to the fact that he was miserable because he was away from his father. There was one thing that the prodigal never lost: he lost his home; he lost his money; he lost his clothes; he lost his good name; he lost his respectability; he lost his testimony; but he never lost his father's love. That was his right through it all.

I find a good many men who are living in sin, who wonder why it is that God does not answer their prayers. I will tell you why it is. God loves them too much to answer their prayers while they stay away from Him. Suppose the prodigal son had written his father a letter, saying: "Father, I am in want; please send me some money." Do you suppose his father would have sent it? If he had it would have been the worst thing he could have done for the boy. The proper thing for the prodigal to do was to go home; and just as long as his father kept him supplied with money off there in that

(Continued on page 12)

## News Notes

(Continued from page 10)

polio. Just what is Seagram so confident about?

### Dr. Gardner Retires

Dr. David M. Gardner, editor of the *Baptist Standard* of Texas, retired November 1.

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## The Prodigal Son

(Continued from page 11)

foreign country there was no reason to expect him to come back. If you have gone off into sin, if you have gotten away from God, you must never expect Him to feed you, and clothe you, and supply all your wants, the same as if you were in His house sitting down with Him and the other children at His table. What God wants of His "prodigal sons" is for them to come home, and when He gets them with Him He will supply their wants and answer their prayers.

Well, I can imagine that one day a neighbor from his native town inquired after the young man, and, at last, found him down there among the swine. Of course he was greatly surprised.

"Why don't you go home to your father?" says the neighbor.

"I don't know," says the prodigal. "I am not quite sure that my father would receive me, I am such a miserable vagabond."

"Your father loves you as much as ever," says the neighbor.

"My father! Did you see him? How do you know he loves me? Does he ever speak of me?"

"Ever speak of you! He talks of

you by day and dreams of you by night. I was over at his house the other day, and when I told him I was coming into this country, the old man, with tears in his eyes, begged me to look up his lost boy, and tell him to come right home, for his father's heart was breaking because he stayed away so long."

Oh, if there is a poor prodigal here tonight, don't go on in that terrible delusion, that your Heavenly Father has forgotten you! There isn't one of God's children that is ever out of His memory.

One of the chief things in the way of this young man was his pride. I suppose he would have gone home long before he did if it hadn't been for his pride; but he said to himself, "I came away with abundance, and now I don't like to go back in rags." But at last he comes to himself, and when he finds out that his father loves him, and wants to have him back again, he makes up his mind to return.

You can see him out there in the field, as he gets down on his knees and buries his face in his hands, like Elijah upon Mount Carmel; saying to himself, "I think I had better go home; there is no one in the world that loves me as much as my father. I am surprised that he is not altogether ashamed of me, for well he might be. But I have been here as long as I can stand it, and now I will arise and go to my father!"

Then the memories of the old home come back to him. He calls to mind his childhood, and how his mother used to sing to him and pray with him, and how kind and good his father was, and how carefully they watched over him, and kept him away from harm and evil. He thinks of the tears of his mother, and remembers the day they buried her—I cannot help thinking that he had lost his mother, for there isn't any thing said about her in the story—he remembers the morning he left home, and how his old father wept over him, and how he prayed at

the family altar that the Lord God of Heaven would save his boy from sin, and how he asked the Lord to send His angel to watch over him. Then the prodigal opened his eyes and looked at himself; shoeless, coatless, hatless—just covered with miserable rags. "Why," he says to himself, "the very servants in my father's house are better off than I; there is bread enough and to spare in my father's house, and I am so starved that my bones almost prick through my skin: I will arise and go to my father!" Oh, that thousands here tonight would say with this prodigal, "I will arise and go to my Father." Nine tenths of the battle was won when he said those words.

And now I see him starting on the way. He goes to the man that owns the pigs and tells him he isn't going to take care of them any longer; he says he has heard from his father, who is a great and good man up there in Judaea, and he is going back to him; he has been away too long already.

There is joy up in Heaven now.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.—Luke 15:11-24.

of youth has come back to him. The servants look at him and wonder what has come over him. It is the only time God is represented as running, and that is to meet a poor returning prodigal soul.

"But when he was yet a great way off, his father saw him, and had compassion" on him. He didn't say, "He went away without cause, I will not go to meet him;" but, rushing out, he falls upon his neck, and kisses him; and the servants come running out to see what is the matter.

And now the boy begins to make his speech: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son"—and just as he is going to say, "Make me as one of thy hired servants," the father interrupts him, and says to one servant, "Go bring the best robe and put it on him!" and to another, "Go to my jewel-box and get a ring and put it on his finger!" and to another one, "Go and get him a pair of shoes!" and to another, "Go and kill the fatted calf!" What joy there was in that home!

My friend, don't you know that since that time this story has been repeated nearly every day—prodigals coming home—and I never yet heard of any one but what had a warm welcome. I have a letter here, I think it is one of the last letters I received from England. The letter goes on to state that a son and husband had left his father's house—left his wife and children—without a cause; and now, in closing up the letter, the sister says: "He need not fear reproach, only love awaits him at home." That man may be here tonight. My words may reach him, and if so I beg him to return from his erring ways. Listen! your sister says that no reproach or harsh words will meet you on your return home; only love will welcome you when you enter the door.

The father of the prodigal did not reproach his boy; and so God does not reproach the sinner. He knows what human nature is—how liable a mortal is to go astray. He is always ready to forgive and take you back. Christ says He will forgive; He is full of love, and compassion, and tenderness. If a poor sinner comes and confesses, God is willing and ready to forgive him.

There was a lady who came down to Liverpool to see us privately; it was just before we were about to leave the city to go up to London to preach. With tears and sobs she told a very pitiful story. It was this: She said she had a boy nineteen years of age who had left her. She gave me his photograph, and said, "You stand before many and large assemblies, Mr. Moody. You may see my dear boy before you. If you do see him, tell him to come back to me. Oh, implore him to come to his sorrowing mother, to his deserted home! He may be in trouble; he may be suffering; tell him for his loving mother that all will be forgiven and forgotten, and that he will find comfort and peace at home." That young man may be in this hall tonight. If he is, I want to tell him that his mother loves him still.

I may not be speaking to Arthur tonight, but there may be a great many other Arthurs who have left their father's house. Let me entreat you to go home. Send a dispatch that you are coming, and start at once. And Oh, what joy there will be in those sorrowful homes when these long-lost prodigals return! By and by you may learn that your mother is dead, and then nothing will ever comfort you for having broken her heart. Wanderer, arise and go to thy father, who loves thee; to thy mother, who weeps over thee; and let us pray that multitudes of souls wandering from God may be this very night brought home.

Some of you say, "I don't believe God will forgive a sinner, or take him back all at once, when he has been disobeying Him for so many years."

Wouldn't you do it? Come, now, if you were to find your long-lost prodigal son in the kitchen when you got home—in the kitchen because he didn't feel worthy to go into the parlor—wouldn't you forgive him, after he began to see what a sinner he had been?

I can tell you something about this out of my own experience. My father died when we were little

children, and my good-mother had a hard time with her large family of boys and girls. After a while one of the older boys took it into his head that he could make his fortune all alone by himself, and so he ran away.

For years and years we heard nothing of him. Sometimes it seemed as if my mother's heart would break. "Oh, if I could only know he was dead," she would sometimes say, "it would be better than this. Maybe he is sick and in need, or maybe he has fallen in with wicked men, who will make him as bad as themselves."

We used to sit around the fire on the stormy winter nights and listen to the stories that mother used to tell us about our father, about what he said, how he looked, how he was kind to a friend, and lost a great deal of money by him, and so our little home was mortgaged, and we were poor; but if any body happened to speak the name of that lost boy a great silence would fall upon us, the tears would come into my mother's eyes, and then we would all steal away softly to bed, whispering our goodnights, because we felt that the mention of that name was like a sword thrust to the heart of our mother.

After we got to bed we would lie awake and listen to the roaring of the wind among the mountains, thinking perhaps he was out in the cold somewhere. Maybe he had gone to sea, and while we were snug in bed he might be keeping watch on the wave-beaten deck; perhaps climbing the mast in just such darkness and storm. Now and then, between the gusts, a sound would be heard like the wail of the summer wind when it used to make harpstrings of the leaves and branches of the great mapletrees in the door-yard: now, soft and gentle; then, rising louder and louder. How we would hold our breath and listen! Mother was sitting up to pray for her lost boy. Next morning, perhaps, she would send one of us down to the post-office to ask for a letter—a letter from him, though she never said so. But no letter ever came.

Long years afterward, when our mother was growing old, and her hair was turning gray, one summer afternoon a dark sunburned man, with heavy black beard, was seen coming in at the gate.

He came up under the window first, and looked in as if he were afraid their might be strangers living in the house. He had stopped at the church-yard, on his way through the village, to see whether there were two graves instead of one where our father had been laid so many years ago, but there was only one grave there: surely his mother was not dead. But still she might have moved away. Then he went around and knocked at the door, and his mother came to open it.

Years of hardship and exposure to sun and storm had made him strange even to his mother. She invited him to come in, but he did not move or speak; he stood there humbly and penitently; and, as a sense of his ingratitude began to overwhelm him, the big tears found their way over his weather-beaten cheeks. By those tears the mother recognized her long-lost son. He had come at last. There was so much of the old home in him that he couldn't always stay away. But he would not cross its threshold until he confessed his sin against it, and heard from the same lips which had prayed so often and so long for him the sweet assurance that he was forgiven. "No, no," said he, "I cannot come in until you forgive me."

Do you suppose that Mother kept her boy out there in the porch until he had gone through with a long list of apologies, done a long list of penances, and said ever so many prayers? Not a bit of it. She took him to her heart at once; she made him come right in; she forgave him all, and rejoiced over his coming more than over all the other children that hadn't run away.

And that is just the way God forgives all the prodigal souls who come back to Him. Oh wanderer, come home! come home!

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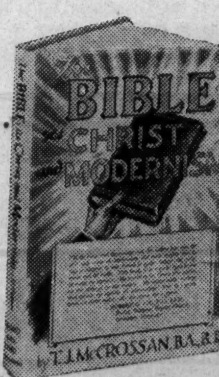
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I see the guardian angel who watches over him smiling and happy. I hear them ringing the bells of Heaven because the lost one has come to himself and started for home.

It is a long journey and a hard one, but he never looks behind him: he has had too much of that far away country already, and his only thought is of his home.

I can imagine his feeling as he comes to his native land. The sky is brighter, the fields are greener than the fields and skies in that strange country. Sometimes, as he trudges along his weary way, he wonders if his father is still living, or if he has died with a broken heart because of his wayward son.

At last he comes in sight of the old mansion. There is the old man out on the flat roof! Many a time he has been there before. Many a time his eye has been looking in the direction where his boy went.

He sees his boy afar off. He cannot tell him by any thing he has on; but love is keen. He starts for him. You see his long white hair floating in the wind as he leaps over the highway; the spirit